

MEDITATIONS  
AND  
DISQVISITIONS  
UPON  
The first Psalm of  
DAVID.

*Blessed is the Man.*

By *Sir Richard Baker* Knight.



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MEDITATIONS

AND

DISPOSITIONS

OF

THE HUMAN MIND

IN

ITS SEVERAL PARTS

AND IN ITS RELATIONS

TO

THE DIVINE

BEING

AND

TO THE

WORLD





TO THE  
**Right Honorable**  
**THOMAS Lord COVENTRY**  
**Baron of Ailesborough, and**  
**Lord Keeper of the great Scale**  
**of ENGLAND.**



*Y Honored Lord:*  
*He may truely be*  
*said a happy man;*  
*Cui omnes be-*  
*ne volunt: But*  
*more truely bee,*  
*Cui omnes be-*  
*ne velle debent: and in both these*  
*Rights, I may justly pronounce your*  
*A 2 Lord-*

## The Epistle

Lordship, happy: yet there is a better Title, for asserting Happinesse to you, than both these; That your Delight is in the Law of the Lord; and in his Law will exercise your selfe, both Day and Night; For now it is not the World; it is not I, it is David himselfe, that pronounceth you happy; and give me leave, my Lord, to shew you the Picture of a happy man, drawne here by David; and let all the World judge, if it resemble not you; and that so neere, that not any in our age; and I may say, nor yet in many Ages, hath beene more like it. And having shewed you this; my part remaines, onely to Pray; that you may long enjoy this happinesse as a fruit of your vertue here; and come at last, to bee like the Tree it selfe; which will yeeld you a fruit of happi-

## Dedicatory.

*happineſſe, that ſhall never fade; nor ſo  
much as the leaſes of it, ever wither :  
for how ſhould they wither, when In  
memoria æterna erit Iuſtus ?  
Thus he prayeth that is*

Your Lordſhips humble

and devoted ſervant

*A 3      Richard Baker.*

1877

beginning of the year  
the first of the year  
for the first of the year  
the first of the year  
the first of the year

the first of the year

the first of the year

the first of the year

the first of the year

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MEDITATIONS  
AND  
DISQVISITIONS  
upon the I. *Psalme* of  
DAVID.



T may bee thought, but an idle speculation to observe, that the first word of this *Psalme*, in the *Hebrew*, begins with *Aleph*, the first letter of the Alphabet; and the last word of it begins with *Tau*; the last letter of the Alphabet; as though this *Psalme* should containe whatsoever may be expressed by all the letters of the Alphabet. And it may bee little better to observe, that this first *Psalme*, hath a kind of correspondence to our first parents: for the first word of it, is *Blessed*; and the last words, is *perishing*: and such was their condition; they began in blessednesse, but they ended in perishing: They began in blessednesse, being placed in Paradise, where they had the Tree of Life; but they ended in perishing, being cast out of paradise, where they died the death. But although the Prophet perhaps had none of these conceits; yet he had great reason;

son; for so placing his words: for blessednesse is the mark, we all aime at: if that be once named, there needs no other Rhetorick to make us attentive; most properly therefore it is placed the first word; seeing the first words are the proper place to perswade attention. And as fitly is perishing, placed the last word; that if the hope of blessednes, cannot allure us to godlines; yet the feare of perishing, may keep: us from wickednesse: seeing nothing so much deterres from evill doing, as the feare of evill suffering; and the word is justly placed the last, that it may last the longer in our memories; seeing the last words ever, are best remembered.

But to leave these generall aimes, and to come to particulars and certainties: we may perceive, that this whole Psalme, offers it self to be drawn, into these two opposite propositions: a godly man is blessed: a wicked man is miserable: which seeme to stand, as two challenges, made by the Prophet: One, that he will maintaine a godly man, against all commers, to bee the onely *Iason*, for winning the golden Fleece of blessednesse: The other, that hee will make it good, upon the heades of all the wicked; that howsoever they make a shew in the world, of being happy; yet they of all men are most miserable. But lest there should grow litigiousnesse about the words; hee will have it agreed upon first, what a godly man is; and what it is must qualifie this happy *Iason*. It seemes, the Prophet had heard, of an old description of a godly man; *Declina a Malo, & fac bonum*: Eschew evill, and doe good: but finding this too  
gene-



generall, and too much fouled up, he thinks it necessary, to open the first part of it into two or three Negative markes: & the last part of it, into two affirmatives. But are not these strange marks, to begin withall? as though he could know a godly man by Negatives? or that godlinesse consisted in Negation? as if vertue were only *Vitium fugere*? Indeed the first godlinesse that ever was, that is, the first Commandement of God, was delivered to our first parents, in a Negative; Of the Tree of good & evill, ye shall not eate: & if they had well observed this Negative; they should never have sinned in any Affirmative: as long as it could be said of *Adam*; there goes a man that never eate of the forbidden Tree; so long it might as well bee said of him; There goes a perfect righteous man. And even the first written Law of Commandements, was delivered likewise in a maner all in Negatives. ; *Thou shalt not kill, Thou shalt not steale*, and the rest; in which, so much godlinesse is contained, as might have brought us all to Heaven; as Christ told the yong man; *si vis ad vitam ingredi, serva Mandata*. Iustly therefore the Prophet, begins his godlinesse here, with Negatives; seeing negatives at first, began all godlines.

But as the evill spirit in the Gospell, answered the Jewish Conjurers, who in their adjuration, used the names of Iesus and *Paul*: Iesus I know, and *Paul* I know; but who are you? so here, perhaps, some curious spirit, may object and say; the Negative Commandements of the first Table I know: and the Negatives, of the



second Table I know; but what are these? They are not indeed, the very marke we aime at; but they are the meanes, that guide us to the marke: and if by observing those, wee arrive at the haven; by observing these, wee avoid the rockes, that hinder us from the haven.

But why would the Prophet use any Negatives at all, and not rather relie wholly upon Affirmatives? as to say; That hath walked, in the counsell of the godly; that hath stood in the way of the righteous; that hath sate in the chaire of the humble: and thus, he might have made his argument in *Barbara*; and never needed to have troubled Negatives at all? But Negatives in this case could not be denied: for if hee had left out Negatives; hee had left out a great part of the worth and praise of godliness: For a godly man, cannot alwaies runne in smooth ground; hee shall sometime meete with rubs; hee cannot alwaies breathe in sweet aires; he shall sometime meet with ill savours; he cannot alwaies saile in safe seas; he shall sometime meet with rockes; and then it is his praise, that he can passe over those rubs, can passe thorow these savors; can passe by those rockes; and yet, keepe himselfe upright and untainted; and untouched of them all. Besides, Negative precepts are in some cases, more absolute and peremptory, than Affirmatives: for to say, that hath walked in the counsell of the godly, might not bee sufficient; for, hee might walke in the counsell of the godly; and yet walke in the counsell of the ungodly too; not both indeed at once, but both at

at severall times; where now, this Negative cleares him at all times. And may it not also, be a cause of using Negatives: because it seemes an easier way of shewing what a thing is, by shewing what it is not, than by using onely Affirmative markes; especially where a perfect induction may be made: and herein, *David* not unfitly may be thought to reflect upon himselfe, & the case not unlike, to *Samuels* seeking to finde out a king, amongst the sons of *Iesse*. For, when *Eliab* was brought forth, *Samuel* verily thought, that hee had beene the man; and afterwards, *Abinadab*, that it had beene he; and then that *Shammai*, without all doubt was he, for these were all goodly personages; likely men in show, to make kings of: but when God refus'd these, and all the rest; and that there was none left, but onely *David*: then was *Samuel* forced at last, to fall upon him: so in our case here; the world is verily perswaded, that the likeliest men to be blessed, are those that walke in the counsell of the ungodly; or those, that stand in the way of sinners: or such as sit in the chaire of scorers; for, these are all, great gallants, and make a goodly shew in the world: but when the Prophet hath rejected all these; and none is left but the godly man; then we are forced of necessity at last, to fall upon him: and as *David*, was the unlikelyest of all his brothers to be a King; yet he was the man: so a godly man seemes the unlikelyest of all others to be blessed; yet he is the man. *In the world, yee shall have trouble*, saith Christ; this makes him unlikely; but be of good cheere; I

*have overcome the World;* this makes him the man. And thus, as God directed *Samuel* to elect by rejecting; so *David* directs us here, to choose by refusing; and this is a cause also, that makes Negatives, in many cases, so much in request.

But though some Negatives, in some cases, may be fitly used; yet it followes not, that these in this: and therefore it will be fit, to examine these Negatives, and to see what they are: that hath not walked in the counsell of the ungodly; that hath not stood, in the way of sinners; that hath not sate in the chaire of scornors: and are not these, in this case, strange markes? as though wee should know a godly man, by the postures of his body? Or, as if a godly man, should neither walke, nor stand, nor sit? And what remains then, but that he should doe nothing else, but lie? & yet this he must not doe neither: For, lying is the posture of a wicked man; as it is said; *He lieth in waite, to doe mischief.* Indeed, walking, hath beene often branded with notes of miscarrying: *Dinah* went a walking in the flowry fields; and returned home, deflowred: *Cain* went a walking with *Abel*, into the field, a brother; and returned home a murtherer: and it seemes to have beene an old exercise, of the Divell himselfe; who answered God, that hee came from *walking*, and compassing the earth: and Christ warned his Apostles, not to walke into the way of the Gentiles; which seemes not much different, from this caveat here.

But, though walking may be a hinderance to godlinesse; yet standing, perhaps, may be a furtherance

therance; for Christ saith: *When yee stand Praying*; and so, it is the posture of Piety; and it is said of *Moses*; that he *stood in the gap*; and so it was the posture of Charity; and the Angells are said, *to stand before God*; and so it is the posture of Reverence; and yet for all this, if standing be not joy-  
ned with understanding; as if we stand where we should kneele; as when *David* saith, *Let us fall down, and kneele before the Lord our Maker*. Or if we stand in places where wee should not; as is the way of sinner; Or if we stand, amongst persons that we ought not; as in sinners way; in all such cases, standing may be as great a hinderance to godlinesse, as ever walking was.

Yet surely, sitting is an Innocent posture; sitting never committed Adultery; never stole; never did any murder; and not onely an Innocent, but a reverent posture: it is the posture of a Iudge as it is said: *Thou shalt sit, & judge the twelve Tribes of Israel*. It is the posture of a King; as it is said; *to the King, that sitteth upon his Throne*: it is the posture of Angells; as of the foure and twenty Elders in the *Revelation*: and yet as innocent and reverent as it is; it may be abused: for, if we sit in the way of lasciviousnesse; as *Thamar* did: Or, if we sit, in the chaire of injustice, as *Pilate* did: or, if wee sit, in the seat of pestilence; as it is said here; sitting may prove as great a bane to godlinesse, as either standing, or walking was.

But they are not the postures, that are here blamed; but the Impostures; that wee bee not drawn abroad a walking, as to take the fresh Aire; and then, bee poysoned, with infectious savours;

that we bee not kept standing in a pleasant way<sup>s</sup> and then, the enemy, who lieth in waite continually, come suddenly and surprise us: that wee sit not idly, and take our ease; and in the meane time; the Bridegroome passe by; and wee be shut out of doores. For, if there be nothing else in it, but walking; a godly man may walke, as much as hee will, seeing there is not only a godly walking; as it is said of *Noah*; that *he walked with God*; which was a walking in godlinesse: but there is a blessed walking; as it is said of *Enoch*; that *he walked with God*; that is, God took him from walking in this vale of misery, to walke with him eternally in Paradise.

The marke therefore to know a godly man, consists not, in the not walking; but wee must walke further to finde it, and the next word wee come to, is counsell; and the Negative cannot consist in this word neither: for, counsell is one of the most excellent gifts, that is given to man; that it is even one of the Names of God himselfe, to be called Counsellour: the Negative therefore not found here neither; wee must yet goe further; and the next word we come to, is ungodly: and now certainly, we shall have a full Negative; for ungodlinesse is the herbe that marreth all the broth; it poisons all the company that it comes in; not onely walking, a thing in it selfe indifferant; but even counsell, a thing in its own nature, most soveraigne; they are both marred by this one ingredient of ungodlinesse. The like may be said, of the other two, that follow, for, neither standing, nor standing in the way, doth



doth any hurt, till we come at sinners; neither sitting, nor sitting in a Chaire, doth any hurt, till wee come at scorers; all the hurt, like the sting in the taile of a Serpent, comes in the last. Walking in counsell, had beene a safe proceeding; if the ungodly, had not given it; standing in the way had beene a lawfull calling; if sinners had not made it; sitting in a Chaire had beene an easie Posture; if scorers had not framed it; but if the ungodly, or sinners, or scorers have any hand at all in our actions; have any thing to doe in our doings; both safety and lawfulness, and ease, and all are utterly overthrowne.

Or, may wee not take a way, which crosseth the great high-way of the world, and conceive it thus: To walke in the counsell of the ungodly, is a pleasant walke; and if pleasure would make us blessed; were likely to doe it; to stand in the way of sinners, is a profitable way; and if profit will make us blessed; were the way to doe it; to sit in the Chaire of scorers, is an honourable seate; and if honour would make us blessed; would serve to doe it; but all these courses, the Prophet rejecteth: they are so farre from making us blessed; that he gives us warning of them; as the onely impediments, that hinder us from blessednesse. And therefore, the voluptuous man is deceived, in placing blessednesse in pleasures: for howsoever hee fare deliciouly every day in this life; yet he may heare, of a terrible after-reckoning, brought in by Saint Iohn, *How much thou receivest in pleasures here; so much shall be added to thy torments hereafter.* The covetous

man is deceived, in placing blessednesse in riches; for howsoever, they make him welcome in all companies where hee comes, in this world, yet hee may heare of a grievous repulse, to be given him by *Abraham*; *Sonne, thou hast received thy portion in this life; and therefore hast no right, of ever comming into my bosome.* The ambitious man is deceived, in placing blessednesse in honour; for howsoever hee sit aloft in his Chaire, and play *Rex* here; yet he may heare of a cruell downefall, foretold him by *Esay*; *Thou hast said in thy heart, I will climbe up above the clouds, and will be equall to the Highest; but thou shalt be cast downe, to the pit of Hell, and to the nethermost Lake.*

But have then ungodly men counsell? One would think, it were want of counsell, that makes them ungodly: for who would be ungodly, if he had counsell to direct him? Certainly, counsell they have; and wise counsell too; that is, wise in the eye of the world, and wise for the workes of the world; but wise in the sight of God; and wise for the workes of godlinesse, they have not: and in that kinde of wisdom, ungodly men are your greatest Counsellours: greatest, in the ability of counsell; and greatest in the busying themselves with counselling. For their wisdom in counsell; we have a precedent in *Achitaphel*; who was in his time, a most wicked man, and yet for counsell, was the Oracle of his time. And for their forwardnesse in counselling; it is a quality they have, as it were *Ex traduce*, from their Father, the Devill; who, no sooner creatures were made, that were capable of counsell

but?



but he fell a counselling : and such indeed, are all the ungodly ; as it is in the Psalme ; *The poyson of Aspes is under their lips* : it serves not their turnes, to doe wickedly in their own persons ; but they must be drawing others into wickednesse, by poisoning and infecting them with wicked counsell So then, the not walking in the counsel of the ungodly ; is, not to hearken to the hissing of the Serpent ; not to make wicked men our counsellours ; nor in the course and actions of our life, to be directed by them.

But, if this be all ; what great matter is it ? or what needed, so great a caveat, to be given of it ? Certainly, both the danger, & the difficulty, deserve a principall caveat and ; in the caveat it selfe, we may see the both : for there are but three words in it ; and every word is as a cord, to draw us into sin. If pleasure will entice us, here is walking to doe it : If reasons will perswade us ; here is counselling to doe it : If number will over rule us ; here is the plurall against the singular, to doe it : that the aire is not more pestilēt, to be takē in ; then hard to be kept out ; the rock, is not more dangerous, to be run upon, then dicffult to be avoyded.

Wee would now proceede, to the second make ; but that we know not, how to set our feete ; For we begin to see, or seeme to see, a gradation before us ; and as I may say, a paire of staires : but whether we goe up or downe the staires, in this gradation is made a question. But is it not strange, wee should not know the ground we goe upon ; whether it rise or fall ; whether it be ascending or descending ? yet such

is the Prophets contrivance here; that Doctors doubt it, and are divided. Many grave Authors there are on both sides; many great reasons on both sides, to maintaine their opinions. They which thinke it an ascent, conceive it thus; that hee which walketh in the counsell of the ungodly; is yet but wavering, as mis-led by opinion; and makes but an error: he that stands in the way of sinners, stands out with obstinacy; and makes an Heresie: but hee that sits in the chaire of scorers: is at defiance with God; and makes an Apostacy. They who thinke it, a descent, doe thus conceive it; he which walkes in the counsell, of the ungodly; delights and takes a pleasure in his sinne: He which stands in the way of sinners; stands in doubt, and is unresolved in his sinne: but he who sits, in the seate of the scornerfull; sits downe, and sinnes but for his ease; as being unable to suffer persecution. They who thinke it, an ascent, conceive; that the ungodly, are but beginners in ill; that sinners, are Proficients in ill: but the scorers, are Graduates and Doctours of the Chaire in ill. They who thinke it, a descent; conceive that the ungodly are opposite to the godly, and offend generally; that sinners offend, though actually, yet but in particulars; that scorers might be sound at heart; if they did not set themselves to sale, and sinne for promotion. The ascent, may be briefly thus: that walking expresseth lesse resolution than standing; and standing, then sitting; but in sinne, the more resolute, the more dissolute; therefore  
sitting

sitting, is the worst. The descent thus : that walking expresseth more strength, than standing ; and standing, than sitting : for, a child can sit, when he cannot stand ; and stand, when he cannot walke ; but the stronger in sinne, the worse ; therefore walking is the worst. Many such waies there are, of conceiving diversity, either in ascending or descending ; but it needs be no question, which is the worse ; because, without question, they are all starke naught ; they are three rockes, whereof the least is enough to make a shipwrack ; they are three pestilentiall aires, whereof the best is enough to poyson the heart. This only may be observed, that howsoever the case alter, with walkers and sitters ; yet standers in the way of sinners, keepe their standing still ; and which soever is first or last ; yet they are sure to be the second.

But is it not, that we mistake the Prophet ; and make his words a gradation ; when, perhaps, he meant them for levell ground ? and for such indeed, we may take them ; and doe as well ; and then, there will not be, either ascent, or descent, in the sins themselves : but onely a diversity, in their causes : as that the first is a sin, caused by ill counsell : the second, a sin caused by ill example : the third, a sin caused by the innate corruption of our own hearts. And so, we shal have the three principall heads or springs, from which, all sins doe flow ; and may probably be exemplified, by the three first persons, that were in the World : the first, committed by *Eve*, in following the counsell of that ungodly one, the Serpent : the

second, committed by *Adam*, in following the example, of the sinfull *Eve* : the third, committed by *Cain*, who sinned not, either by any ill counsell, or by any ill example; but only by the inbred corruption of his own heart. And in this, we may observe, the wonderfull pronenesse of our Nature to sin; seeing the three first persons; in the World, had every one of them, a severall spring-head of sinne, of their own opening; as if they thought, there were no honour, but in being the first founder of sinne : and if there had beene in Nature, a fourth spring-head of sin to be found; the fourth man, most likely, would have found it out; but these, it seemes, were all; and so, the fourth man *Abel*, in his turne, found out a spring-head of another making; the true fountaine of life : but the other spring-heads, have ever since beene so frequented; that *Abels* fountaine hath been wholly almost neglected : that the Prophet had great reason, to give us caveats, for drinking at those poysoned springs; and to have recourse, to the true fountaine of life, which is the Law of God.

Or, is it, that the Prophet alludes here, to the three principall ages of our life; which have every one of them, their proper vices, as it were, retainers to them : and therefore the vices of youth; which is the vigour of life, and delights most in motion and society; he expresseth by walking in the counsell of the ungodly : the vices of the middle age, which is *stata etas*; he expresseth by standing in the way of sinners; the vices of old age, which being weake and feeble,

is

is scarce able to goe; he expresseth by sitting, in the Chaire of scorner; and it is, as if he had said; Blessed is the man that hath passed thorow all the ages of his life; and hath kept himselfe untainted, of the vices that are incident unto them: that hath passed the daies of his youth, as it were the morning of his life; and is not tainted with the stirring vices, of voluptuousnesse and prodigality: that hath passed his middle age, as it were, the noone of his life; and is not tainted with the more elevated vices, of ambition and vaine-glory: that hath passed his old age, as it were, the Evening of his life; and is not tainted with the sluggish vices of covetousnesse and avarice.

Or, is it, there being five degrees of sin; concupiscence; consent; act; custome: and pride in sinning: the two first, as incident often-times to the godliest men; he forbears to speake of; and intimates only the three last; for, to walke in the counsell of the ungodly; what is it, but the act of sin? and to stand in the way of sinners; what is it, but the custome of sin? and to sit in the Chaire of scorner; what is it; but to take a pride in sin?

Or, is it finally, that by this distinction of postures; the Prophet intends an absolute restraint, from all manner of conversation, with the wicked; so absolute, that it may be said, in a Proverbiall manner, wee neither walke, nor stand, nor sit amongst them: For if, but the least liberty betaken, in conversing with them; It may well be said, the passing of a Camell thorow a needles eye: exceeding hard, if not altogether impossible, to escape untainted. C 3 We



We may now consider the second marke, as it is in it selfe, without gradation: and is not this also a strange mark of a godly man, that he should not dare to stand in the way of sinners? For what hurt can he take, by standing in their way? Is it not a broad and a large way, that sinners may goe by, and no hurt to him at all? But a godly man is wiser than so; though he know that the way is large and broad; yet he knowes also, that the prease is great; a man cannot stand here; but he shall bee shouldred and thrust forward in spight of his teeth: It is not here, as in the way of the righteous; where a man may stand long enough, before he shall meete with company to thrust him forward; but here is crouding and thronging, that we can neither goe here, nor doe here, as we would; but must of necessity goe, as the croud drives us; must perforce doe, as the company will have us; that he may justly bee counted, a happy man, that can avoyd this rock; which hath been the cause of more shipwracks, than either *Scilla*, or *Charibdis*.

If the way of sinners, were a blind, obscure way; or a man were blind, and could not see his way; there might be waies of excuse, for standing in it: but seeing, all mens eyes are open to this way; and this way lies open to all mens eyes; to stand in it now; is not to stand in the way of sinners, but to sin in the way of understanding; and such sin shall be punished with many stripes.

A man may be in the way of sinners, and be excused; but to stand in the way, is unexcusable: For, his being there, may be by accident; but his  
standing

standing there must needs be voluntary : and seeing neereneſſe to a place; and continuance in a place, are great engroſſers of the qualities of a place; how fully muſt he needs engroſſe the way of ſinners to himſelfe, that ſtands in it, which containes them both ? For, whileſt neereneſſe workes by addition; and continuance, by multiplication; the ſtanding in the way of ſinners, as gathering heat by both; muſt needs breake forth at laſt, into violent flames of ſinning.

It is therefore, no doubt, a good marke of a godly man, that he will not ſtand in the way of ſinners : but why ſhould he not ſit, in the chaire of ſcorners ? for he may ſit there, and take his eaſe ; and neither doe hurt to others ; nor take hurt himſelfe ; He will doe both : Hee will take hurt, by brazening his owne face ; and he will do hurt, by poiſoning others hearts. For when a man comes once to ſit in the Chaire of ſcorners ; it hardens him in his ſinne ; it makes him to make a profeſſion of it ; he growes to take it in ſcorne, that any man ſhould be wicked, than himſelfe ; he ſits, as it were, a brooding of ſinne; what at firſt, he was aſhamed of, that now he glories in ; and what before, he was glad to doe, ſtanding ; hee is confident now, to doe ſitting in his Chaire. And as he takes this hurt, himſelfe; ſo doth he yet, more hurt to others. For, when a man in authority, gives ill examples ; it ſpreads far, and prevailes much ; it is a peſtilent thing, to be wicked, *ex Cathedra* : their Chaire ſtands high ; and is ſeene and heard of many : One Pharifee may doe more hurt, than a hundred



dred Sadduces : and where the poison of ungodly counsell ; and the poyson of sinfull company, reacheth but to men neere hand, the poyson of this Cathedrall wickednesse, reacheth farre and neere ; that he may justly be accounted, a happy man, that can avoid this rock ; which hath been, the immediate ruine of many ; and the cause of ruine, to many more.

There are divers sorts of chaires ; and all worth the sitting in , but onely this of scorers. There is a Chaire of Majesty ; and this is made, by God himselfe ; and makes them all as Gods, that sit in it : For, to this Chaire, there is a blessing annexed, which makes it sacred ; *Touch not mine annointed.* There is a chaire of Doctrine ; and this was first set up by *Moses* ; and makes them all reverend, that sit in it : For, it hath a priviledge belonging to it ; *Doe my Prophets no harme.* Onely this chaire of scorers, hath none that will avow the making it ; it seemes to have beene broken with the fall of *Lucifer* ; and ever since, hath been dangerous to sit in ; yet it stands in opposition with both the other ; for it scornes to obey the Chaire of Majesty ; and makes a mock of hearkening, to the chaire of Doctrine : and therefore this chaire, is so farre, from having any blessing belonging to it ; that all the curses of Mount *Ebal*, are too little for it.

And as there are divers sorts of chaires , so there are divers of scorers : some scorne their inferiours ; and forget, that in scorning them, they reproach their Maker : some scorne their betters ; and seeme schollers of the Pharisee ;

risee; to thinke, none so good as themselves, though none so bad: some scorne to bee reproved, as being wise in their own conceits; of whom (saith *Salomon*) *the e is lesse hope than of a foole*. Some scorne to heare it said, the world shall ever have end; and are herein, themselves a signe that it is drawing to an end: seeing, *such Mockers*, saith *S. Peter*, *shall come in the last dayes*. Some scorne the Ministers of Gods Word; and if at any time they heare them; it is but as the *Athenians* would heare *Paul*; to heare what this babler would say. Some scorne God himselfe; and are ready to answer, as *Pharaoh* answered *Moses*; *What is God? and who is the Lord, that I should obey his voice*; yet all these scornors, have their chaire to sit in; set indeed on high: but set in slippery places: and giving them falls, as certaine as dangerous; or rather most certaine, and yet more dangerous; that he may justly be counted a happy man, that can avoide this chaire; which gives a worfe fall, than *Eles* chaire did: in which, hee fell downe backward, and brake his neck.

But why should the Prophet speake so scornfully of scornors, and give them so base a place amongst sinners; seeing not onely godly men, but (if with reverence we may say it) even God himselfe seemes to stand in the number, of being scornors? For, was not *Mordecai* the good Jew, a scorner? who scorned so much, as to make a legge; or so much as to put off his hat to *Haman*? Himselfe a poore snaky Jew, to *Haman* a Prince, and prime Favorite of great King *Ahasuerus*? May not God himselfe bee said a scorner; of

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whom it is said; *that he laughes the wicked to scorn;* and hath them in derision? And how then can scorning be so great a sinne; being found in him, in whom is nothing but transcendant goodnesse? Or how at least, may we distinguish the vicious scorning, from that which is the vertue? Is it not, that wee may distinguish them by their chaire? For wicked scorner, are set a loft in their chaire; they thinke, they cannot be noble, unlesse they be proud: but the good scorner, sit not in a chaire when they scorne; they keepe state indeed, but it is with humility. God may bee sayd to scorne; as he is said to be Angry; but as he bids us to be angry, and sinne not; so he is angry, but sinnes not; because his anger, is never but for sinne; hee scornes but sinners: and as such anger, so such scorne, may possibly bee and is: is and lawfully may bee, in godly men; and to speake *in dno. et in dno*: in God himselve.

But why would the Prophet say, *Blessed is the man*; as though blessednesse were entailed to heires males; or as though the Law of God, were like the law Salique of *France*, excluding women, from the kingdome of Heaven? for else, hee should rather have said; *Blessed is every man or woman*; and not say onely, *Blessed is the man*. But is it not, that *David* knew better the extent of his words, than to be so superfluous: For ever since the time, of which *Moses* saith, *God made man: Male and female created he them: woman have had as good right to the word, as men; though it passe in their name: and if we say more right,*

right, we shall say, perhaps, but right: for how else could Christ bee called the sonne of Man; who wee all know, was the sonne of but onely woman? and if wee looke upon examples, of blessednesse; we shall finde as well women, as men, recorded for blessed: and if any advantage be, it seemes rather on the womans side: seeing we finde one woman, to have attained a greater degree of blessednesse, than ever any man did; except only her only son, *the man Christ Iesus.*

If a man have not walked in the counsell of the ungodly; it may probably be thought, hee hath gone the fairer way; and then hee hath a ritle to blessednesse, by this rule: *Blessed are they, that walke in the law of the Lord.* If he have not stood in the way of sinners: it may charitably be thought, he is sorry, that ever hee came there; and then hee may lay claime to blessednesse, by this rule; *Blessed are they that mourne,* and are penitent for their sinnes. And if he have not sat in the chaire of scornors, it may with good reason be thought, he hath done it in humility: and then he hath a right to blessednesse by this rule; *Blessed are the poore in spirit: for, God resisteth the proud, but giveth grace to the humble.* But for all this, and neverthelesse it may be said; that these are yet but Negative markes; and can make at most but a godlinesse by negation: which can no more properly bee said a godlinesse; than *Indolentia* may be said to be *Voluptas*: The true godlinesse is a positive thing; and cannot bee affirmed out of Negatives; it is a habit, and cannot be concluded from privations. The Prophet therefore

staies not here ; but proceeds and hastens to the Affirmative marks : for they indeed, are the proper characters, of a godly man ; they are never found but in him ; and in him, they are ever found. And of these there is but a paire, as they came into *Noahs* Arke : and yet enow, to make a breed : enow to bring godlinesse to its full propagation. And he seemes to frame his proceesse, in this manner ; A man is knowne what hee is by his delight ; for such as a mans delight is ; such a man himselfe is : and therefore a godly man, delights not to walke in the counsell of the ungodly ; nor to stand in the way of sinners ; nor to sit in the chaire of scornors : for, these are all lawlesse delights : at least, delights of that law ; of which *St. Paul* saith : *I finde another Law in my members* ; they agree not with a godly mans nature ; and though a delight there must be ; there is not living without it ; yet a godly man will rather want it, than take it up in such commoties : *But his delight is in the Law of the Lord* : and now the Prophet begins to enter upon his Affirmative markes : and the godly man begins to appeare in his likenesse : for this delighting in the Law of God, is so essentiall to godlinesse, that it even constitutes a godly man ; and gives him his being. For, what is godlinesse, but the love of God ? and what is love, without delight ? that we may see, what a soveraigne thing godlinesse is ; which not only brings us to delight, when wee come to blessednesse ; but brings us to blessednesse by a way of delighting. For, the Prophet requires not a godlinesse, that barres us of delight ;



light; he requires only a godlinesse, that rectifies our delight; for, as the wrong placing our delight, is the cause of all our miseries: so the right placing it, is the cause of all our happinesse: and what righter placing it, than to place it, in the right; and what is the right but only the law?

But is there delight then, in the Law of God? Is it not a thing rather that will make us melancholy? and doth it not mortifie in us, the life of all joy? It mortifies indeed the life of carnall delights; but it quickens in us, another delight, as much better than those, as Heaven is above the earth. For there is no true delight, which delights not as much to be remembred, as to be felt; which pleaseth not as well the memory, as the sense; and takes not as much joy to thinke of it being done, as when it was a doing. For, is it not a miserable delight when it may bee threatned with this: *Olim hæc meminisse pigebit*? You will one day remember this. Is it not a dolefull delight, when *Extrema gaudii luctus occupat*; when sorrow followes it at the heeles? Is it not a fearefull delight, when like a Magicians rodde, it is instantly turned into a Serpent? And such, are all worldly delights; either like that of *Amnon*, in loving *Thamar*: first enjoyed, and presently loathed; or like that of *Cain* in killing *Abel*; mad to doe it; and then starke mad for having done it; or like that of *Esau*, in eating *Jacobs* pottage; give at first a blessing for it; and afterwards give it, a thousand curses: or like that of *Gehezai*, in taking gifts of *Naaman*; leape for joy, till wee come to *Elisæa*; and loathsome Lepers all our

lives after. This delight which the Prophet here speakes of ; is the onely delight, that neither blushes, nor lookes pale ; the onely delight, that gives a repast, without an after reckoning ; the onely delight, that stands in construction with all Tenses : and like *Aeneas Anchyses*, carries his parents upon his back. And why should not even worldly men, bee sensible of this delight ? They delight in gold and silver ; and behold, *The Law is more precious than Gold ; yea, than much fine Gold.* They delight in beauty : and behold, *How amiable the Tabernacles of the Lord are.* They delight in light : and behold, *The Law is a lanthorne to our feete, and a light to our paths.* They delight in knowledge : and behold : *Through the Law, we have more understanding, than our teachers.* They delight in joy : and behold, *The Law is right, and rejoiceth the heart.* They delight in long life : and behold, *The Law of the Lord encreaseth the length of dayes ; and the yeeres of life.* And where are they now that are afraid of melancholy, in the midst of such delights ? Certainly if there be, as Physicians affirme, an Ellebore or a Sena, to purge away the melancholy and sad humours of the body ; this study in the Law of God, is the true Ellebore, and Sena of the soule ; or rather it is the juyce of the Grape, which *David* in another place speakes of, that exhilarates and maketh glad the heart of man.

And as in this study of the Law of God ; there is no feare of melancholy ; so in the delight that is taken in it, there is no feare of satiety : all other delights must have change, or else they cloy

us :



us : must have cessation, or else they tyre us : must have moderation, or else they waste us ; this onely delight is that, of which we can never take enough ; wee can never be so full, but we shall leave with an appetite ; or rather never leave, because ever in an appetite ; it is but one, yet is still fresh : it is alwayes enjoyed, yet alwaies desired ; or rather the more it is enjoyed, the more it is desired : All other delights may bee barred from us ; may be hindred to us : this onely delight, is free in prison ; is at ease, in torments ; is alive, in death ; and indeed there is no delight, that keepe us company in our deathbeds, but onely this : All other delights, are then ashamed of us, and we of them ; this only sits by us in all extremities, and gives us a Cordiall, whe Physick and friends forsake us.

The Prophet hath taught us markes, how to know a godly man ; but he hath not taught us, how to know these markes : and this is a speciall matter ; for we may as well mis-take the markes, as mis-take the man ; and therefore, though wee let passe the Negative markes, and leave them to bee taken at all adventure ; yet this Affirmative marke, of delighting in the Law of God ; would by any meanes be better marked : For, this is an essentiall marke ; and this mistaken, might mar all ; and leade us, perhaps, to *Cain*, instead of *Abel*. For, many delight in the Law ; because, they which preach the Gospell, should live by the Gospell ; But these are covetous men ; and delight not in the Law ; but in profit. Many delight in the Law, because they desire to sit in *Moses* chaire ;

chaires; but these are ambitious men; and delight not in the Law, but in honour. Many delight in the Law; because it teacheth many hidden and secret mysteries; but these are vaine men; and delight not in the Law, but in superfluous knowledge. Many delight in the Law, but onely to passe away the time: as thinking it better, *otiosum esse, quàm nihil agere*: but these are scandalous men; and delight not, in the Law; but in idle fancies. Many delight in the Law, as *Neoptolemus* in Philosophy; *Philosophandum sed paucis*: a little serves their turn; and if the other sorts, were all of them, defective in substance; this sort surely is defective in quantity: those had not the right stuffe: this hath not the just measure; and so we are little the neerer yet, for finding out any markes of true delighting in the Law of God. And how then, shall wee come to know, the delighting which is true and perfect, from that which is counterfeit and defective? shall we say, it must bee a delighting, onely; or but onely, chiefly? Not only; for so, we should delight in nothing else; and who doubts, but there are many other delights, which both Nature requires, and God himselfe allowes: therefore, not onely; but chiefly; yet so chiefly, as in a manner onely; for chiefly, is properly where there may be comparison; but this is so chiefly, as admits of no comparison: In presence of this, all other delights doe lose their light: In ballance with this, all other delights, are found to be light. And this is even intimated in the word it selfe, used by the Prophet here, which is *Kephets*: and signifies

signifies a delight, that takes up the whole will ; and leaves no *plus ultra* in our desires ; which, as it onely is, and onely can be ; so it onely must, and onely ought to be true, of our delighting in the Law of God. Other delights may have their fits, but no *Kephets* but onely this. We may take delight, in a care of our estates ; which is a provident, and therefore a commendable delight : For, he that provides not for his family, is worse than an Infidell, yet it must not be our *Kephets* : for *corpus aggravat animam multa cogitantem* ; much caring for the world, makes the soule, heavy, and presseth it downe, from ascending toward heaven. We may take delight in wife and children ; which is a naturall, and therefore a commendable delight ; for no man ever hated his own flesh : yet it must not be our *Kephets*. For he that loves father, or mother, wife, or childrē, better than Christ, is not worthy of Christ. Wee may take delight in bodily exercises ; which is a healthfull, and therefore a commendable delight ; for he that neglects the care of his health ; is within compasse of being *Felo de se*, a murderer of himselfe ; yet it must not bee our *Kephets* ; for *Nimia cura corporis est incuria animi* : too much care taken of the body ; shewes there is but little care taken of the mind. But why stand we angling for markes, of true delighting in the Law of God ; when the Prophet himselfe, gives us a marke here, that may be *Inftar omnium* ; a marke that never failes : that he, who delights in the Law of God, will bee exercising himselfe in it, day and night. For, it seemes to be here, as be-

tweene Faith and Workes ; that as Saint James saith; *Shew me thy Faith by thy Workes* ; so we may say, shew me thy delighting, by thy exercising, For, as it is but a dead Faith, that brings not forth the fruit of good Workes : so it is but a faigned delight, that brings not forth the worke of exercising : and as it is but an unsound Faith, that workes but intermittingly, and by fits, so it is but an aguish delighting, that hath its heat but at turnes and seasons : but where wee see a constancy of good workes ; as wee may be bold to say, there is a lively and sound faith ; so where wee see, a continuall exercising, we may be confident to say, there is a true delighting. The working shewes a life of Faith; the constancy of working, a true temper of that life : The exercising shewes a delighting ; the continuance of exercising, a sincerity of that delighting.

But will not this continuall exercising in the Law of God ; get men the name of common Barretours ; and make them accounted troublesome fellowes amongst their neighbours ; as of whom it may be said; they are never well, but when they are going to Law ? Indeed the Law of man where *summum Ius* is *summa injuria* ; and where might oftentimes overcomes right ; may be subject, perhaps, to such obloquie : but not the Law of God : For this is not a Law ; where the weakest goes to the wall ; but this Law, is a wall to the weakest ; the delighting in this Law, is not a going to Law ; but a Law to our going ; as it is said ; *Thy Law is a light to our feete* : a light, not onely to our eyes, to make us see the right way ;

way; but to our feet also, to make us walke the right way : and it is so farre, from making us to become enemies to our neighbours ; that it makes us to become neighbours, to our enemies; for of this law, it is said; it suffers all things; it endureth all things; it seeketh not her own; but if any man will take our Coat from us; it makes us contented, to let him have our Cloak also.

The delighting in the Law of God ; is that divine contemplation; by which, wee see God, as in a Glasse : and is the onely true way, to our onely true felicity : though there bee men, that thinke they can tell of better contemplations, and better waies to happinesse, than *David* seemes to know; or will at least acknowledge : For, if they should but name the contemplation, which is *contemplari nummos in arca* : or the meditation, which is *Meditari inani*; or the pleasure, of which is said : *Trahit sua quemq; voluptas*; the worst of these; would bee a better delight ; and a better way of happinesse, than this of *David*. But these mens blindnesse, must not leade us into the ditch : For, these delights they speak of, are the very blockes, that lie in our way, and hinder us from happinesse : they are the very weights, that hang heavy upon the soule ; and keepe it from rising, to the true heighth, of divine contemplation; and if a man, whose minde were once raised up to this heighth ; should afterward descend, and take a view of the world; he would even be astonished : to see men that pretend to reason, and would be thought wise ; be so simple, as to take delight in their weights;



and to take a pleasure in their clogs; and so fil-  
lily to leave the delight of heavenly meditati-  
on; to follow these vaine and foolish things,  
which the world admires. And indeed, what but  
this, made our Prophet here, in another place,  
breake out into his passionate exclamation: *O*  
*ye sonnes of men, how long will yee love vanity; and*  
*seeke after leasings?* For, looke into the world;  
and to all things, that are in the world; and see if  
there be any thing in it, (as to the purpose, of  
making us happy) but onely lies and leasings?  
Pleasure beares thee in hand, it can make thee  
happy; but it lies: For do not all pleasures hasten  
to their end; and that end, either in sorrow, or  
satiety? Honour vaunts; it can make thee happy;  
but it lies: For hath honour any being, but in o-  
thers not being; where it is part of our happi-  
nesse, that others be happy. Riches make thee be-  
lieve, they can make thee happy; but they lie:  
for they cannot so much as ease, the least paine  
of thy body; or the least anguish of thy mind.  
Learning perswades thee, it can make thee happy;  
but it lies: for in much wisdom is much grief;  
and he that increaseth knowledge, increaseth  
sorrow. The flesh tells thee, it can make thee  
happy; but it lies; for the wormes stand waiting  
continually for it; and are sure ere long, to have  
it to eate. O that men would consider this; and  
not put the Prophet, to his exclamation: *O ye*  
*sons of men, how long will yee be in love with vanity,*  
*and seek after leasings?* For, this indeed, would be  
a good preparative; and but a preparative, to  
divine contemplation: It might serve to strow  
branches

branches in the way ; but not to cry *Hosanna* : For, to raise the soule up, to this height of contemplation : it is not enough, to put off these weights, that draw it downe ; but there must bee a pulley also, to draw it up : as Christ saith ; *No man can come unto me, except the Father draw him* ; and therefore many heathen Philosophers, could cast off, these clogs ; could put off, these weights : For, they despised riches ; they scorned honours ; they hated pleasures ; they contemned the world ; and yet, for all this, they could never but flutter a little in the low Region of the aire ; they could never rise up to the Firmament of contemplation ; and all, because they wanted this pulley ; which, they that delight in the Law of God, shall never want : For, *Honorantes me honorabo*, saith God, *They which honour me, I will honour them* : and if they delight in my Law ; I will delight in their study : and then, if by delighting in the Law of God, we can bring God to delight in us ; Oh ! what joy ; what excessive joy ; what happinesse, what transcendent happinesse, will this be unto us ?

But why would the Prophet speake of delighting in the Law of God ; and not speake rather, of delighting in God himselfe ? For this no doubt, is a better delight ; and this delight, would bee a greater blessednesse. Is not the answer to this question, made by Christ himselfe ? *If you love not your brother, whom you see ; how can you love God, whom you doe not see ?* If we delight not, in the Law of God, which wee know ; how can we delight in God, whom we do

not know? Not know, but as the Law teacheth him unto us; and sheweth him unto us. This life, is but the meanes to a better life; and the chiefe delight of this life, is but to delight in the meanes to a better life; we see God now, but as in a Glasse; and though there be many Glasses to see God; yet the brightest of these Glasses is the Law: and how then, can we delight in the seeing of God; if we delight not in the Glasse, in which we may best see him? To see him, as he is, and in himselfe; is reserved, till wee shall have better eyes; these eyes wee have are carnall, and corruptible; and cannot see God till they have put on incorruption: but when those eyes come, and that wee shall see God, face to face: then the meanes will give place to the substance; and then the delighting in the Law of God; will be turned into the delighting in God himselfe. till then, the Prophet, though with his Prophets eyes, he might see more himselfe; yet could not enform us, to make us see more; but he hath truly told us, the height of our delight in this life: if the delight of our life, be in the Law of God.

But let the delight be what it will; it is but onely contemplation: and contemplation sets but only the eyes a worke; it leaves all the rest of the body, idle; but godlines is an exercise for the whole man; both body and soule; and therefore, not only David saith, *My soule praise thou the Lord*: but S. Paul saith, *Make your bodies a living sacrifice*: for our godlinesse must be perfect; that our blessednesse, may be perfect; and even in heaven (if they could be separated) we should

not

not be blessed, in beholding the blessed face of God ; if we did not as well glorifie him in beholding him, as behold his glory. Contemplation brings us, but to *Vide meliora Proboq* ; and if *Deteriora sequor*, doe follow ; then godlinesse is stopped in her race, at the very Goale : the building is left imperfect, when it is come to the rooffe : we cannot make a demonstration of true godlinesse, out of all the premises ; unlesse that be added, which followes ; *And in his Law, he will exercise himselfe, day and night* : but if this be added ; then the rooffe of the house is set on ; and then, the Goale of godlinesse is wonne. And though it may seeme, a wearisome thing, summer and winter ; day and night ; all a mans life long ; to doe nothing else, but alwaies one thing ; yet this is the godly mans taske ; hee must doe so ; for he cannot bee the man wee take him for. For, to be godly, but sometimes, is to be ungodly alwaies : and no man is so wicked, but hee may sometimes have good thoughts ; and doe good workes ; but, this serves not our godly mans turne ; his Sunne must never set ; for if hee ever bee in darkenesse, hee shall ever bee in darkenesse : at least, he shall finde it more worke, to kindle his fire a new, than to have kept it, still burning. For, if a man should water his bed with teares all night ; and goe next day to the house of laughter ; that mans godlinesse, would be but as the morning dew ; rise to a cloud, and so vanish. Or if he should bestow the whole day, in the exercise of godlinesse ; and yet at night, returne to his vomit : that man would be but as

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a halfe Moone ; bright, on one side ; and horrid blacknesse, on the other. For, godlinesse is a thing entire, it cannot be had in pieces ; we must have it together, or not at all ; and by this, a godly man, is made *Totus teres atque rotundus* ; all the former, make but lines ; this only consummates godlinesse, and brings it to a circle.

It seemes here, as if the Prophet went about, to make men thinke, that the readiest way to be a happy man, were to be a lawyer : If we may call him a Lawyer, that studieth and practiseth the Law. For, after his Negative markes of a godly man, he comes next to this ; *that his delight is in the Law of the Lord* ; which is his studying of the Law ; and because a Student in the Law, can make no benefit by it ; till hee come to be a practiser : he therefore, by these next words, *And in his Law he will exercise himselfe* ; seemes to call him to the Barre ; and enables him to practise : that having learned the law himselfe, he may now teach it to others ; or at leastwise, practise it towards others. But is not this a Paradox in *David* : seeing it is against our owne experience ; for, we have knowne many, that by the Law, have growne rich ; many, that by the Law, have gotten honour ; many, that by the Law, have growne famous ; but we never yet knew any, that by the Law, grew happy : for, notwithstanding their honour, their riches, their fame ; yet they ever had something, whereof to complaine. We must therefore remember, what Law this is : It is not our Common-law ; nor our Canon-law : it is not the Civill-law, nor the Law  
of



of the twelve Tables ; It is not the Law of the Medes and Persians; nor the Law of Nations. It is the law of the Lord; a law pure & undefiled; a Law that was given by Angels, in the hand of a Mediatour; a law, by w<sup>ch</sup> we shal Judge; and by which we shall be judged: It is *Imperatoria lex*; Not the Emperours Law; but an Imperiall Law; *Lex Architectonice*; a Law, that gives rules to all other; & is it selfe ruled by none. And here now, there opens it selfe, as it were, a *Novus Orbis*; for if we should enter into the maine, to speake of Lawes: we should never make an end; our best is therefore, to keep close to *David*; & to goe no further, than he goes: and yet so, wee shall have Law enough to make us happy. Onely we may consider, what these exercises are, in which this godly Lawyer, is so diligent all day; and so vigilant all night, to exercise himselfe; and as the markes before, so the exercises here, may be distinguished into Negatives, and Affirmatives; but seeing the godly man mingles them together in his course; we may as well mingle them together in our discourse. A godly Lawyer will not boast himselfe to know that, of which hee is ignorant; nor feigne himselfe to be ignorant, of that hee knowes. He will not discourage a man in a good cause; nor encourage him in a bad. He will not over-reach a man that is shorter than himselfe; nor undermine a man, that is shallower than himselfe; nor supplant a man, weaker than himselfe. Hee will not rise, by other mens falls; nor make a gaine, of other mens losses. Hee will give counsell to a poore man, without a fee; as

reckoning a poore mans cause his owne ; and a good conscience the best fee ; if hee have taken any other fee, he hath morgaged his time ; and will not sell it againe, till hee have first redeemed it. Hee gives fees himselfe, to get him Clyents ; and growes richer by giving, than others doe by taking. Hee is ready to end suites, but not to begin them ; and hee had rather want worke, than make it. Hee is glad when hee can use the Law ; but would bee more glad there were no use of it. It is a bootie to him when hee can finde opportunity to doe a good deede : If there want counsell, to set forward a good cause, hee gives it ; If paines or care, hee takes it. Hee keepes his termes duly, as preferring the Sabbath day, before all other dayes ; and yet as his Piety makes every day, to him a Sabbath ; so his Practice, makes it Terme to him, all the yeere long. He turnes over Bookes and searcheth Records ; not so much to looke out dead Precedents ; as to finde out the reasons, that gave life to the Precedents, for hee makes it not, a reason of his action, that others have done so ; but he makes it his actions, if he finde there was reason, for the doing so. He inquires, and hearken out, the poore, and relieves them ; the naked, and cloathes them ; captives and redeemes them ; men oppressed, and succour them ; men that mourne, and comforts them ; men a dying, and revives them. The Law is both his study, and his recreation ; and one cannot tell, whether it be more his worke ; or more his pastime : For, as the Prophet saith here,

here, *It is his Exercise* ; so he said before; *It is his Delight* ; and it is well, it is so: For, without this delight, it were impossible he should ever goe thorow, with such incessant labours, as are imposed upon him ; or rather hee imposeth upon himselfe, *Day and Night*. But delight makes burthens light ; makes labours easie ; which, perhaps, made Christ say ; that *his burthen was light* ; and *his yoke easie* : and in this manner, indeed, if a man, bee a Student, and a Practiser, in the Law ; it will be no Paradoxe to say ; it will bee no violence to the Text ; to make *David* say ; that the best and readiest way, to bee a happy man, is to bee a Lawyer.

When it is said, *His delight is in the Law of the Lord, and in his Law, he will exercise himselfe, Day and Night* ; is it not a kinde of *solæcisme* ; to double the word, Law ; without any lawfull occasion? It may, perhaps, be a *solæcisme* in Grammar; but it is none in affection : for therefore he doubles the word (the Law) to expresse the wonderfull delight, hee takes in the Law ; and this is more fully exprest in the 119. *Psalm*; where hee seemes so fond of the word, and so loth to leave it; that hee cannot endure it should bee out of his mouth ; and therefore at every third or fourth word, is up with it againe. Or is it, that hee therefore doubles the word (the Law) because, indeed, there is a double Law; which, though as a man, he could not see ; yet as a Prophet he might fore-see : and the words, *Day and night*, are here joyned, to the latter law;

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because, although there were in the old Law a *Iuge sacrificiū* in representation; yet there never was any *Iuge sacrificiū* in reality, & execution; but in only in this later Law: therefore where *David* speaks it, as a great matter to pray his seven times a day; we in this Law, are put to our *semper orate*; and *sine intermissione orate*; continuall prayer is expected from us, day and night.

But why should the Prophet require day and night, to bee spent in the doing of Gods Law? seeing for the day; God himselfe allowes us six dayes, to do our own work; and for the night; this is no *opus tenebrarum*; no fit work to be done in darknesse? Yet a godly man will do, as the Prophet requires him; He will doe it in the day; *that men seeing his good worker, may glorifie his Father which is in Heaven*; and he will doe it in the night; that he may not be seene of men; and that his left hand may not know what his right hand doth. He will doe it, in the day; to shew, hee is none of those, *Qui fugiunt lucem*: and hee will doe it, in the night; to shew, hee is one of those, *Qui cum in tenebris mices*. He wil doe it in the day time, because the day is the time of doing; as *S. Peter* saith, *Work while it is day*; & he wil doe it in the night; lest his Master should come as a thiefe in the night, and find him idle. Indeed, this day and night of *David*; amounts but to *S. Pauls* continually, *Watch continually, Pray continually*; for though the Sun in the Firmament set; and make it night to our eyes; yet the Sun of Righteousnes must never set, to make it night in our hearts; but it must be here, as it was in the beginning, *The Evening and the Morning must make but one Day.*  
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The Prophet hath used much circumstance, to tell us of the man, that should be blessed: and when he hath said all he can ; it is all but a godly man ; and why could hee not doe this at first ; and have saved himselfe, and us, a labour ? we cannot, perhaps, tell, for what reason the Prophet did it ; but wee may easily tell, for what reason, he might doe it ; for many reasons may bee given of it. If hee had onely said ; A godly man is blessed ; it would have made but a new businesse: for, wee should presently have asked him : And what is a godly man ? and then, hee must have come to this, which he delivers now ; so the Prophet went the neereſt way, though wee may thinke hee went about. And if hee had said, A godly man is blessed ; and had not told, what a godly man is ; it would have bred a world of controverſie ; for then, every man would have come, and put in, his claime to blessednesſe, under pretence of godlineſſe ; and there would never have beene quiet. *Cain* would have come, and pretended devotion ; for making oblations, and offering sacrifices to God ; *Korah* and *Dathan* would have come, and pretended zeale, for opposing Governours, as taking too much upon them. The Pharisee would have come, and pretended purenesſe ; for onely fasting twice a weeke ; and giving tithes, of all he possesse. *Iudas* himselfe, would have come, and pretended charity ; for taking care of the poore ; and finding fault, with the cost, bestowed upon Christ ; and there would have beene so many pretenders to godlineſſe ;



and thereupon such snatching and catching at blessednesse; that if this had been suffered, both godlinesse would have been in danger, to bee adulterated: and blessednesse it selfe, to suffer violence. To stop therefore the mouthes of these pretenders, and utterly to damne all such false claimes; the Prophet proclaimes here the true Title; and sets downe, as it were, *In terminis terminantibus*; how the man must be qualified, that will lay claime to blessednesse; for if any of the conditions here expressed, bee wanting; it will bee in vaine to have a thought of blessednesse: For, this the Prophet delivers for Law; and of this we may be sure, there will not be any thing abated.

But if the Prophet be so punctuall; and require such precise performance of such precise points; he might as well have held his peace, and said nothing; for what is this, but to build castles in the aire; to tell us of a man, that should bee blessed; when there never was in the World, nor ever shall bee, any such man: and so by the course he takes; blessednesse must either fall to the King, by escheate, for want of a right heire; or at least, *Cedere primo occupanti*, for want of a lawfull claimer. But the Prophet had more knowledge; than these men are aware of: hee had read the *Chronicles*; and found there, many such men, upon record: *Abel, Enoch, Noah, Abraham, Samuel*; many others. And since his time we our selves find many recorded for such men; *Hiezekiah* and *Iosias*, Kings of *Iudah*: *Zachary* and *Elinabeith* of later time: It is therefore, but a  
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meere scandall; blessednesse can never want an heire; for in all ages past, there have beene such men; and by Gods grace, are many such at this day; and shall be many such, in the ages to come, as long, as the World shall last: for the Divell must not have all; God will have his Congregation; and that must consist of such, as are here described; A Congregation of the Righteous.

And now we may say, the Prophet hath plaid, as it were, his prize; he hath set a spell to all posterity, for a perfect description: For, though some may thinke, that *Xenophon*, in his instruction of *Cyrus*; and *Cicero* in his description of an Oratour, have beene his equalls; yet let the matter bee examined fairely; and wee shall finde, that the Prophet here, in a few plaine words, hath made a perfecter godly man; than either *Xenophon* a Prince, or *Cicero* an Oratour; with all their long elaborate discourses.

The Prophet set blessed, as it were, a signe, at the entrance of his *Psalm*: and where blessed, is hung out for a signe; we might be sure, to finde a godly man within: and so, he hath well quitted himselfe, of the first part of his Proposition, in shewing us, what a godly man is: and now, if he can quit himselfe as well, of the second part, in shewing us, that hee is blessed: wee shall then say, he hath truely played his prize indeed; and worthily deserves to be called, the godly mans champion: For, in so doing, he shall set a more glorious crowne upon a godly mans head; than that which *Samuel* set upon his. *He is blessed; and he shall be like a Tree.*

But

But here by the way, wee may observe a Grammaticall difference, which the Prophet intimates, betweene blessednesse, and godlinesse. For, to blessednesse hee assigns but onely two Tenses or Times; a present Tense; *He is blessed*; and a future; *he shall be like a tree*. Preterperfect Tense, he assigns none: for indeed, *Fuisse felicem miserrimum est*: and to say, *Fuimus Troes*; is as much as to say, we are not so now. That which is past; is dead in Time: and in the body of true happinesse; there must be; there can be, no dead flesh. But to godlinesse, he assigns three Tenses or Times: A Præterperfect Tense; *That hath walked, in the counsell of the ungodly*: a Present Tense; *his delight is in the Law of the Lord*: and a Future; *In his Law he will exercise himselfe*; for godlinesse is a habit; and cannot be had, but by often repetition and reiteration of actions; that if the time past, doe not prompt and give example to the present; and the present to the future; we may have flashes of godlinesse; but a true habit of godlinesse, we can never have.

And here now the Prophet begins to shew himselfe a Prophet; and to speake like a Prophet: all hee had said before; he might have spoken, as a Doctour, of the Law; for they were but caveats, and informations to godlinesse: This hee speakes now, hee could not speake, but as a Prophet; for he comes to speake of things to come; and what shall become of the godly, and of the wicked, in the times hereafter? And this, neither Doctour of Law, nor yet Astrologer, nor any humane Artist could doe,

doe, but onely a Prophet of God. And we may not the lesse believe him because he speakes of future things, which to mans understanding are alwayes uncertaine : seeing he speakes it not, as of himselfe : or as having learned it of men ; but he speakes it, as taught by God : with whom, all future things are present ; all things to come, as come already. For, these Prophets of God, had as I may say, perspective-glasses, given them by God : in which they could see things a farre off ; and farre off, both in place and time : and we may be allowed, to call them Glasses ; seeing themselves were called *videntes*, seers ; as seeing the things they were to speake ; and then Prophets, Foretellers ; as communicating that to others, which in their Glasses, they saw themselves. And as themselves were called *Videntes*, seers ; so their worke or faculty, was called, *Visio* or seeing : and yet in this there was distinction : For, not every prediction of a Prophet, was called *Visio*, a vision ; but such onely, as came with joyfull tidings : for when they came with heavy newes, it was not properly called *Visio*, a vision ; but *Onus*, a burthen ; and our Prophet here sings both tunes ; he hath *Visionem*, a vision, for the godly ; and *Onus*, a burthen presently after ; for the wicked : but hee tells his vision : his good newes first ; and this it is ; *A godly man shall be like a Tree.*

But is this such good newes for a godly man ? must this bee the height of a godly mans expectation, to be like a Tree ? will the Prophet serve us thus ; make us take such paines for god-

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liness ;

linesse; and beare us all this while in hand; that by being godly, we shall be happy; and now bring us to no better a happinesse, than to be like a Tree? if hee would needs use a similitude, could he by his Glasse, make no better choyce; or is a godly mans happinesse no better worth, than to liken him to a Tree? a Tree, which growes out of the earth; and creepes into the Earth? a Tree, that is exposed to wind and weather? a Tree, that is subject to wormes and cankers? a Tree, that for all its being planted by the water, is sure at last, to come to the fire? But we must not with our ignorance, lay aspersions upon the Prophets knowledge: (for, it is not the worthinesse of the subject in a similitude, that dignifies the thing, that is compared to it; For, what honour was it to *Nabuchadonizer*; that he was likened to *Lucifer*, the morning starre? Or, what more did Christ expresse of the Kingdome of Heaven, by comparing it to a pearle; then by comparing it, to a graine of Mustard seed?) but it is the good qualities, in which they sympathize: and of such good qualities, wee shall finde so many in a Tree; that happinesse may thinke it selfe happy, to be compared to it. For, was it not a Tree, that bore the Fruite of life, in the Garden of *Eden*? was it not a Tree, that bore the Lord of life, in the field of *Golgotha*? O happy Tree; well worthy to bee made the similitude of our happinesse, which was the instrument to procure our happinesse. But we need not to goe so farre, to shew the worth of the comparison; there



there are circumstances enow, in a Tree it selfe ; that may sufficiently justifie the Prophets choice. For, though a Tree, be but dust in substance ; and have the lower part fixed in the earth ; yet it riseth above the earth ; and hath boughes and branches aspiring towards Heaven ; transformed into a substance, as though they were no earth ; expressing plainly the condition of the godly ; who though they be of earthy mould, and dwell in houses of clay ; yet their aspiring is to Heaven, and their confidence is, to be transformed into the Image of Christ ; *and to have their bodies made like to his glorious body.*

But this is a common resemblance, that may be found in every Tree ; the Prophet here, sets his similitude closer upon a godly man, than that *Ex quovis ligno fiat Mercurius* : every Tree will not serve to doe it ; but as before, he delivered certaine characters, to know what a godly man is ; So here, he delivers certaine marks, to know what kinde of Tree it is, that must make his similitude. For, it is not a Tree, that growes up wildely of it selfe ; as having no other education but nature ; but it is planted by an artificiall hand ; and as it were civilized by transplanting. And it is not planted, amongst rocky cliffes ; where it may bee choak'd with drouth ; and where it must eat stones ; or else be starved : but it is planted by the waters side ; where it hath drinke to its meate ; and where the soile is made supple, to give the roote readily, both passage and nourishment. And it is not a barren vaine-glorious Tree, that makes only a

shew ; and is nothing but words, as bearing nothing but leafes: but it is a iust performing Tree; that followes his leafes with fruit ; as a iust mans deeds doe follow his words. Neither is it, an unreasonable Tree, that brings forth abortive fruites ; and sets our teeth on edge, with sourenesse ; but it goes the full time out ; and nourisheth the fruit up, till it hath gotten sweetnesse by maturity, and tastes most pleasantly : and that we may know it, to be no ordinary tree, the very leafes continue still, and doe not wither.

But what matter is it, when the fruit is gathered ; whether the leafes continue still, or no ? For, the worke the leafes come about ; is but to defend the buds ; and to keepe the young fruits, from the violence of the Sunne and wind ; and when they have seene them brought up ; and come to a ripe age, that they can shift for themselves ; the leafes then may take their leaves ; as we see them fall away, by one and one ; as taking notice, that their worke is done. There are, perhaps, some barren Trees, that beare no fruit ; and these sometimes have leafes continuing still ; and hanging on, both Summer and Winter ; as if they staid waiting for imployment ; and looking still, when fruits would bud forth ; but with as idle an expectation, as the *Iewes* stand waiting for the conming of their Messias : but this is not the case of our leafes here, which therefore continue stil, because they are still in office ; for our Tree beares fruit continually ; and therefore hath need of leafes continually ; when one fruit is ripe and gone ; another

ther is greene and comming on ; and therefore the leaves, which are necessary attendants upon the fruits ; as long as there are young fruits, that need attendants, cannot be discharged, and therefore doe not wither. And yet, perhaps, the Prophet had a further reason, why he would give the leafe, a place in the similitude of a godly mans happinesse ; seeing a leafe was the first Angell of liberty, to the prisoners in the Arke ; their day-breake of comfort came from the light of a leafe ; and if it had not beene for a leafe ; the tyrannizing waters, would have more kept their minds in the darke, than their bodies in the Arke, and have drowned them with despaire, when they could not, with their waves : and when the waters overcame all other creatures, both men and beasts ; yet the leafe continued constant to the Tree, and overcame the waters ; and as it perished not, in the Inundation of the world ; no more shall it wither, in the conflagration of the world.

But what happinesse can a godly man expect from this similitude of a Tree ? for, he can have no more, than the similitude will afford ? he can looke for no more, than the Tree hath it selfe, and where hath the Tree, any resemblance of happinesse, in any thing, that is here exprest ? it hath none, in being planted by the waters side : for, happinesse is *Summum Bonum* ; and this at most, but *Inferius Bonum* ; therefore only good, because it serves to doe the Tree, good : it hath none, in bringing forth fruit ; for, happinesse is *Bonum proprium* ; and this, but *Bonum alienum* ;

for, what good is it to the Tree, to bring forth fruit, for others to gather? For so, the Tree shall be no happier than a Bee, that makes Honey indeed; but for others to eate; a godly man shall be no happier than a Sheepe; that beares wooll indeed, but for others to sheare; and for any thing appeares yet, a godly man, by this similitude, is like to lose his happinesse. But the Prophet cannot be so much mis-taken; the similitude therefore, would be better look'd into: For, there is *felicitas medii*; and *felicitas finis*; there is *felicitas via*; and *felicitas patrie*; and this Tree indeed, enjoyes them all: It hath in this life, *felicitatem medii*; and *felicitatem via*; in being planted by the water side: for, this moistens, cooles, cleanses; and gives an easie and a happy passage to the journies end. It shall have in the life hereafter, *felicitatem finis*; and *felicitatem patrie*; in bringing forth fruit; for this shall not be, as the Bee makes Honey, for others to eate; nor as the Sheepe beares wooll, for others to sheare; but this fruit shall be, for its own use only; and only for its selfe to gather. For this fruit is, that of which Christ saith: *Your joy shall be full, and none shall be able to take it from you; Your joy shall be full*; there is *plena felicitas*; and none shall bee able to take it from you; there is *secura felicitas*: and now the Prophet, need not be ashamed of choosing his similitude: the godly man, need not be afraid, of losing his happinesse.

But is it not strange, to see how contrary the Prophet proceeds here, to our expecting? for when he propounded his similitude of a Tree:

we looked, he should have begunne at the top boughes, which are the highest parts, and commonly beare the ripest fruits, and he beginnes cleane contrary, at the lowest part; at the very roote; for indeed, although the roote be not seene of men; and have no outward glory; yet it is the roote, that gives the praise to the Tree: it is the roote, the Tree may thanke, for all he is worth. For though the brāches bring the fruits, yet they are but messengers: it is the roote that sends them: and indeed, if there be not a roote of Humility; and that roote planted by Grace; the aspiring boughes, are but sprigs of pride; and will never bring forth, the fruit of Glory.

We looked he should have set our Tree, if not in *Torrída Zona*, in the very fire; yet at least, in some sunny place, as it were by the fires side; and he sets it, cleane contrary, by the waters side. For indeed, a Tree feares nothing so much, as want of moisture: it can ill spare the radiancy of the Sunne; but it can worse spare, the moistning of the water; for death hath a spight at nothing so much in any thing, as at the *humidum radicale*; the naturall moisture: He kills more with the drowth of too little moisture; than with the drowth of too much heat or cold: For, this is a dart, which death hath from nature; all his other darts are from violence; and though the water be externall to the Tree; yet when it enters and moystens the rootes; it becomes radicall. And it may not be the least reason, why the Prophet sets the Tree, which is our symbole of eternall life, by the waters side; seeing the water,



ter, seemes the most productive element of life; as that, which produced the first living creatures, that were in the world; although we may raise our thoughts yet higher; and remember, there are waters as well above the Firmament; as under the earth; and there indeed, must the Tree be planted, that shall bring forth the fruit, of our expected happinesse.

We looked, he should have set our Tree, like the Trees of *Eden*; with present fruits, hanging upon them; and he talkes of tarrying the time, till the Tree bring them forth: for indeed our *Eden* is past; there was at first, no time there; and therefore the fruits there, were not children of time: but as soone borne, as their parents, the Tree: but we are in a World of time: our Tree will beare no fruit, but by the helpe of time; and no helpe of time neither, till the fulnesse of time come; and that is onely in him, who came in the fulnesse of time: For, Christ is our time; and our fulnesse of time will be, when we shall meete Christ, full in the aire; and be taken with him into the new *Eden*, where time shall be no more; and where our Tree shall bring forth fruit in the Present tense, which shall never fade into preterfect tense.

But seeing the Prophet meant afterwards, to make chaffe a similitude of the wicked; why would he take a Tree, for his similitude of the godly; and not rather take wheat, as in a plainer opposition? and as Christ, it seemes upon better advise did take it afterwards? Christ indeed tooke wheate for a similitude of the godly, but

but to another purpose ; the purpose of the Prophet here, is to shew, the great distance that shall be of glory, betweene the godly, and the wicked: and in the points of glory, we shall find the wheate, to come farre short, and to be farre inferiour to a Tree. For, the wheat, though it rise flourishing up ; yet it riseth out of the ground, but the same it was cast into the ground; but the Tree, of a little small seed, riseth up to a substance, that one could never have expected, such an issue, for such a parent. The wheate, though it rise flourishing up ; yet it riseth but to a small height as loath to leave the earth too much ; and afraid to goe too farre from the roote ; but the Tree riseth up to an eminent height, as scarce acknowledging the root, from which it springs : and farre surmounts all growing things upon the earth. The wheat, though it rise flourishing up, yet it riseth but to a slender small stalke ; that quakes and trembles at the voice of the winde ; but the Tree riseth up to a vaste and firme body, that scornes the threatenings of the wind ; and is not once moved for all the wind can doe. The Wheate, though it rise flourishing up, it is quickly downe againe : if it be not reaped in summer, it dies in winter : but the Tree is a laster for many ages ; and of all things, that grow out of earth, comes neereft to everlastingnesse.

And now, if we cannot choose but thinke it a blessed thing, to be such a Tree : we cannot as little choose but thinke it a blessed thing ; to be a godly man ; for whatsoever is seene or said of

this Tree; is true, and more true of a godly man. He is more fixt and immoveable than this Tree; for, where this Tree is rooted but in the earth; a godly man is founded upon a Rock. He is planted by a better Gardner, than this Tree; for where this Tree is planted but by *Adam*, a naturall man; a godly man is planted by *Paul*; or rather, as Christ saith, by God himselfe. He is moistned with better waters, than this Tree; for where this Tree is watered, but by Springs from the earth; a godly man is watered with the dew of Heaven: he riseth to a greater height, than this Tree: for where this Tree is stinted in its rising, and staies in the aire; a godly man riseth up, and never staies till he come at Heaven. He beares more fruites, than this Tree; for, where this Tree hath many leaves besides fruites; the very leaves, of a godly man, are themselves, fruites: He is longer in season than this Tree; for, where this Tree is in season, but some part of the yeere; Godlinesse is in season, all the yeere long: this Tree is in season but for a time: but godlinesse is in season, to all eternity.

The similitude of a Tree, is sufficiently justified; but why would the Prophet expresse happiness, by any similitude at all? and not deliver it rather in the very substance? why would he not, rather tell us, what it is; than what it is like? May we not be bold to say, because it was more, than he could doe? For seeing the happiness of a godly man is such, as neither eye hath seene; nor eare heard: certainly wee may conclude it

is such also, as neither words can expresse, nor tongue utter. And if we should heape up words upon words: laying *Pelion* upon *Ossa*, and making mountaines of volumes; yet we should never be able to expresse the happinesse, ordained by God for godly men. If the happinesse consisted of finite parts, and were a stinted thing, either in number, or magnitude, or continuance; we might by the helpe of Arithmetick and Geometry, expresse it perhaps in some proportion; but seeing it consists of parts, in number, innumerable; in magnitude, infinite; in continuance, eternall; what man of art, what art of man, can now come neere it? Or if the happinesse were to continue, but so many thousand yeares as there be sands in the sea; though this were a vast incomprehensible extension of time, yet it were but a continuance, that would not continue; there would one day bee an end: but seeing it shall be for ever, everlasting, eternall; in *Eternum & ultra*; what states of heaven; what sands of the sea; can now be Counters enough to summe it. And now tell me, if the Prophet were not well advised, to make use of a similitude? but tell mee rather, if godly men bee not well advised, to make use of godlinesse? tell me if wicked men, bee not ill advised to make account of vanities? Oh! tell me, if the Serpent be not a Divell: the flesh a traitour: the world, an Impostour: that for pleasures of time, not worth the speaking of; would make us to forget this unspeakable happinesse.

But now to consider it in Allegory, what may

we thinke, is meant by this Tree? Is it not the Tree, figured by the Tree of life; in the Garden of *Eden*? And what by this planting? our ingrafting into Christ. And what by this waters side? the water that was shed out of Christs side. And what by this fruit? our everlasting happinesse. And what by these leafes? the lease of a good conscience; and the lease of a good fame. For a good conscience never withers; but accompanies a godly man, to another world: and a good fame never withers; but *in memoria aeterna eris justus*. And what by the time? when time is no more. For time is but the measure of motion and mutation; but happinesse hath nothing to doe with these; and therefore nothing to doe with time; her time is eternity.

And indeed, is it not strange, that men who have out-lived yesterday; should think there can be happinesse where there is time? For, let the day past, be spent in all the pleasures of the World; yet what is yesterday to us to day? and what will to day, be to us to morrow? and so, the daies of happinesse, should come at last, to be all lost; and be no more to us, than if they never had been ours. Wherein in true happinesse, to day is to us, as it was yesterday; and to morrow will be as it is to day; and what we are now, we shall be for ever. Time and happinesse are things, incompatible: For, happinesse is permanent; time alwaies in mutation: for, what is time, but a very changeling; or rather, makes very changelings of us? It is long of time, that we continue not long in one state; it is alwayes bringing some



some new thing; but ever carries away more of the old; it runnes over all things, but never taries with any; we cannot see it, till it be gone out of sight; and by this only, we find it hath been here, because we finde not that here; which hath been. The happinesse of this life, is like *Iosephs* coat, party coloured, to expresse variablenesse; a mixture of weale and woe; but turnes at last, all to a staine; and such happinesse, wicked men may have: the true happinesse, is in a long white roabe; long, for durablenesse; and white, for joyfulness; and this keepe the colour still; and is only to be had in Heaven: For there this changeling time, shall not be suffered, to come; to set diversity of colours upon our roabe of happinesse.

And now, if any man aske for happinesse, here it is: it growes upon the tree of godlinesse: but though it have its beginning, and as it were, its blooming, in this life: yet it comes not to its growth, till another life; this present world, is too cold a climate, to bring it to ripenesse; it must have the Sunne to shine more directly upon it; we have here *speciem Rei*; but shall not have *Rem spei*; till we come to see the blessed face of God: For, this indeed, is the true sun, that only can bring the fruit of this Tree, to its full maturity.

But is not this hard dealing in the Prophet; to make us promise, of a present possession of blessednesse; and now turne us off, with little more, than a bare reversion? Will he be so a Prophet, as that he will be no more than a Prophet, tell us only of things to come; and not keepe his

word, in things present? It was his saying at the very first, that a godly man is blessed: and seeing hee thought good, to say it then; wee looke hee should make it good, and shew it now: For, as yet, there appeares but little, to make it appeare, that the godly are in this life, any more blessed, than the wicked: and if any advantage be; it seemes to most men, to be of the wickeds side. But is not this rather, to deale hardly with the Prophet? to put him to his proofes, for every word he speaks? as though the word of a Prophet, were not of it selfe, an authority sufficient. to command our assent? but since we are so hard of believe; at least, *Propter duritiem cordis*; let it be considered; that there is great difference, between having of blessings; and being blessed. A wicked man may have many, perhaps, very many blessings; and yet, it shall never be truely said of him, that he is blessed: For who doubts, but that strength and beauty; riches and honors, are blessings and the good gifts of God: and all these, and many more than these, a man may have; and yet walke in the counsell of the ungodly; and stand in the way of sinners; and sit in the chaire of scorners, and he that doth such things, the Prophet would have us know; though he be as strong as *Sampson*; though as beautifull as *Absolon*; though as rich as *Solomon*; though as ful of blessings, as the world can make him; yet he cannot be blessed. Such things may entitle men, *Benedicti*; perhaps; but not *Beati*; or if *Beati*; it is but *falso clamore*; the true blessednesse, is no where found growing; nor can any  
where

where be made to grow, but only upon this tree of godlinesse. And therefore, you shall never heare any such word to come from *David*; as to say, blessed are the rich; or blessed are the honourable, and great men of the world; but all his blessednesse, is ever with some relation or other, unto godlinesse. *Blessed are they whose sins are forgiven*: here godlinesse is made legitimate. *Blessed is he whom the Lord chasteneth*: here godlinesse, is set to Schoole. *Blessed are they, who walke in the Law of the Lord*: here godlinesse, is at its exercise; *Blessed is the man, that considereth the poore*: here godlinesse is making a purchase. *Blessed is he, that putteth his trust in the Lord*: here godlinesse, is taken sanctuary. & so godlinesse ever, in one kind or other; or blessednesse never, in any kind whatsoever: Not all the smithes of *Egypt*: not all the temporall blessings, of the world, will serve the turne: Godlinesse must turne the key; or the doore of blessednesse; The gate, for the King of glory to enter, will never be opened.

And as a man may have many blessings; and yet not be blessed: so, he may want many blessings; and nevertheless, be perfectly blessed. He may want, the riches of worldly pompe; and yet be blessed: For *Blessed are the poore in spirit*; and this was *David's* case with *Michol*. He may want a quiet life; and yet be blessed; for *Blessed are they, that are persecuted for righteousness sake*: and this was *David's* case with *Saul*. He may want good report; and yet be blessed; For *blessed are ye, when men rail upon you, and revile you*; and this was *David's* case with *Shimei*. But is not  
this

this strange, that a man should want, and yet be perfect? should want blessings, and yet be perfectly blessed? Indeed, no more strange, than that *Adam* should loose one of his ribs, and yet continue a perfect body still. For these temporal blessings, are to a godly man, as the ribbe was to *Adam*, of which *Eve* was made; not superfluous to him, when he had it; nor making him defective, when he wanted it: and so are all temporall blessings; not superfluous to a godly man, to have them, because he can make good use of having them: Nor making him defective to want them; because he can make good use of wanting them. And this, perhaps, might make *S. Paul* to say, *I can want; and I can abound*; as much as to say, I can have a rib more, or a rib lesse; and yet in both estates continue perfect still.

But is it not then, that we are all this while mistaken in blessednes? and that, *David* hath set a glosse upon it, to make us esteeme more highly of it, than there is cause? seeing *Christ* who knew blessednes better than *David*; proclaimes it openly, that they are blessed, that mourne: and surely; mourning can make but an untoward blessednesse. For what is mourning, but a deploing of misery? That to say, they are blessed, that mourne; is all one, as to say, They are blessed, that are miserable: & so, blessednes, no such goodly thing, as *David* goes about to make us thinke it. But it is not, that we mistake blessednesse; the mistaking is, in mistaking *Christ*s speaking of blessednesse: For *Christ* saith not, *They are blessed that mourne*; because they mourne; but

but because *they shall be comforted*. The blessednesse consists in the comforting, not in the mourning : and not all neither that mourne shall be comforted ; for then, the damned in hell ; and even the divell himselſe, then whom there is not a greater mourner ; should come at last ; ( as some have erred to thinke ) to have their shares in comfort. But their mourning, is in despaire, and upon wrong causes ; They onely shall be comforted, that mourne upon just cause, and that in hope : and such are only the Saints on earth ; who mourne for the Bride-groomes departing from them ; and cry with S. Paul : *I desire to be dissolved, and to be with Christ*. Indeed comforting, is to mourning, a plaine relative ; and cannot be without it : for where no mourning is, there can be no comforting : for what is comforting, but a wiping away of teares from the eyes : and how can teares be wiped away, if there be no teares to wipe away ? and seeing the holy Ghost (the authour of all blessednesse) is the Comforter ; & no comforting, where no mourning : It followes, that where no mourning, no holy Ghost ; and where no holy Ghost, no blessednesse. Therefore, *Blessed are they that mourne, for they shall bee comforted*. And so, betweene Christ and David, there will be found but this difference : that David seemes to consider godlinesse, as a Jubilee ; and therefore expresseth it, by delighting in the Law of God ; and exercising in it : but Christ seemes to consider it as a funerall ; and therefore expresseſſes it by mourning ; as by which, a godly man, is crucified to



the world ; and the world to him. And indeed, this Jubilee, and this funerall, must both meete, in a godly man ; or there will not be a godlinesse, that can produce a blessednes : but where these two meete, and kisse each other ; there the delighting in the Law of God ; will cause a mourning for our sinnes ; and the mourning for our sinnes, will cause a joy in the holy Ghost ; that we may be confident to say, we have a comfortable blessednes ; seeing we have the blessing of the holy Ghost, the comforter. And now, if any man slight this joy, as not deserving the name of blessednes ; Is it not, because he feels it not in himselfe ? for without being felt ; it is not possible, to be understood : but he that feels it, and understands it ; will finde, this joy, to be that Jewell, which the wise Merchant sold all that he had, to buy : *For what avails it a man, to enjoy the whole world, and to want this joy ?* For, this joy is not an influence from the Starres ; which yet can doe great wonders, for breeding joy in the World : but it is an influence, from that spirit, which moved upon the waters, before the Starres were made, and is only able still, to move upon the waters, and to remove the waters of a weeping soule. It is a joy, begotten in our hearts, by motion of the holy Ghost ; which moving upon the waters, of a true repentance ; workes in us the joy of this assurance ; that we have an Advocate and Intercessour for us, with God the Father. Which joy, was thought so great when time was ; that no Messenger, was thought fit, to bring the newes of it ; but an Angell

Angell from Heaven. *Behold I bring you tidings of great joy* : and great indeed it must needs be, which an Angell calls great: that scarcely would call the whole earth, great : and seeing S. *Paul* exhorts us, to *Rejoyce evermore* : we may know the joy, to be exceeding great, that can make us able, to hold out rejoycing, so long together ; in all tempests and calmes ; in all actions and passions ; joy enough to maintaine a feast of rejoycing, all our life long. And then, if this joy, can make a blessednesse : ( as certainly a greater cannot be had on earth ) and none partakers of it, but the godly, we must needs confesse, the Prophet had great reason, to make it his challenge ; and that in the present Tense : A godly man is blessed.

And will not this blessednesse appeare yet plainer ; if we consider the divers sorts of blessednesse ? For, there is a blessednesse of the Law ; and this was delivered by *Moses* : who delivering the Law, but in *Litera* ; delivers a blessednesse, but in *Cortice* : Blessed shalt thou be in the field : and blessed in the City : blessed shall be the fruit of thy body ; and the fruit of thy cattell, &c. There is a blessednesse of Grace ; and this was delivered by *Aaron* ; who being the Minister of our atonement with God, delivers a blessednesse, in this atonement : *The Lord blesse thee, and keepe thee ; The Lord make his face to shine upon thee, and bee mercifull unto thee : The Lord lift his countenance upon thee, and give thee peace.* And there is a blessednesse of Glory ; and this was delivered by *Christ* ; who being himselfe, the perfection

of blessednesse ; delivers a blessednesse in perfection : *Come yee blessed of my Father, inherit a Kingdome prepared for you.* And now, that we have these divers sorts of blessednesse, laid out before us ; which of them, may we thinke, was thought upon by *David* ; in saying, *Blessed is the man* ? Not *Moses* his blessednesse ; for that is too imperfect : nor yet Christs blessednesse ; for that is too consummate ; *Moses* his blessednesse is imperfect : For, *Gold* (one of the best, of his blessings) hath commonly proved, but *Aurum Tolosanum* ; ominous to the owners ; and apt to bring them, to utter ruine ; at most to blessednesse it hath never been but neutrall : only as a cypher in Arithmetick ; no value, but from the placing it ; for if it be placed in a godly hand ; it serves in *subsidium virtutis* ; and may prove a meanes, for augmentation of blessednesse : but if it fall to be the lot of the wicked ; it is but *incentivum vitiorum* ; and serves but in *majorem damnationem* ; for an augmentation of misery. And as *Moses* his blessednesse, is too imperfect : so Christs blessednesse, is too consummate ; for the blessed face of God, (in which, that blessednesse chiefly consists) is no fit object for corruptible eyes : God must make himselfe *capabilis*, which now he is not ; and us, *capaces*, which now we are not ; before we can arrive at the haven of that blessednesse. And so, *Moses* his blessednesse being suspended ; and Christs blessednesse, not yet to be expected : what remains, but that we lay hold on *Aarons* blessednesse ? and this, indeed, we shall find to sympathize, and suite well, with this

this of *David*: For, *Aarons* blessednesse, is a confidence in Gods mercy, for remission of sinnes; and a peace of conscience, in being at peace with God, in Christ. And it is no wrong to *Aarons* peace, to ad, in Christ; for though *Aaron* expresse it not, as speaking it, but in figure: yet we may well thinke, he understands it, as meaning it in substance, seeing no peace, without Christ, is safe unto us; all peace without him, is but dangerous security: For, *Christus est pax nostra*: he only is our peace; and this peace, he hath ever used, as his proper good: It was the Present, hee brought the Apostles, at his comming from Hell; *Peace bee unto you*; and it was the legacy, he left the Apostles, at his going to Heaven: *My peace I leave with you*; this peace made *Ib* upon the dunghill, blessed; and the want of this peace, made *Saul* upon his throne, miserable: this peace the world cannot give; and the wicked cannot have; for, *there is no peace to the wicked*, saith the Lord. And now, if any man sleight this peace; as not thinking it to deserve the title of blessednesse: Is it not, because he hath no feeling of it, in himselfe? For, not being felt, it can never be understood; but he that feels, and understands it, will find this peace, to be that purchase, which Christ so deerely bought for us, with his precious blood; and is that in substance, which *Aarons* peace was but in figure; for, to this peace, it is not enough, to have a *Nil conscire sibi*, a cleere conscience in us: seeing *S. Paul* knew nothing by himselfe; yet was not thereby justified) but we are justified by faith in Christ: and thus justi-

fied, we have peace with God ; & being at peace with God ; we have peace of conscience within our selves. And then, if this peace can make a blessednesse: (as certainly a greater cannot be in earthly Tabernacles) and none partakers of it, but the godly ; we may speake it as well, from *Paul*, as from *David* or *Aaron* ; and so Priest and Prophet ; Apostle and all, agree in this, A godly man is blessed.

And if we take another way to goe ; will it not come to all one journeyes end ? onely , as having now taken the Prophets words, in this manner : *A godly man is blessed : And he shall be like a Tree.* There have appeared, two distinct blessednesses: one, present; and another, future; so if we take the words in this manner : (as some will have it) *A godly man is blessed ; For, he shall be like a Tree ;* there will then appeare, but one maine blessednesse ; the present being only a hope of the future ; and yet thus , it shall still be justly said, *A godly man is blessed.* For, this hope is not wavering , that may make ashamed ; seeing it hath Faith to guard it; and patience, to wait upon it : but it is the ankor of the soule; that keeps it upright, in all tempests of temptations. And if we passe from the hope it selfe; to that which is hoped for ; Oh then, how transcendent a blessednesse will be found in hope ? For, is it not an armour of steele, against all blowes of Fortune, and wrackes of time, that I have hope continually to stand prompting me with this? *Durate, & vosmet rebus servate secundis* : Be constant to the end ; and be assured, it will not be long, ere thou shalt



shalt raigne with Christ ? Is it not a shield of  
Brasse against all the terrours of death and hell:  
that through hope, I can say with *Iob*, *I know that*  
*my Redeemer liveth*; and though that wormes destroy  
*this body*; yet *I shall one day see God in my flesh* ? but  
most of all, is it not a Rock of defence, against  
all afflictions, in body or goods; against all dis-  
graces, in fame or fortunes ; that with *S. Paul*, I  
can say in hope ; *There is a Crowne of Righteous-*  
*nesse laid up for me, which the just Iudge will give me*  
*at the last day* ? And now, if any man slight this  
hope, as thinking it not worthy the name of a  
blessednes; is it not, because he hath no feeling  
of it in himselfe ? for, not being felt, it cannot be  
understood : but hee that feesles and under-  
stands it, shall find that this hope is the true Cor-  
diall of a fainting soule ; as *David* saith, *I had*  
*fainted, if I had not hoped to see the goodnesse of the*  
*Lord in the land of the living*. And then, if such a  
Cordiall it be; as such a Cordiall, most certainly  
it is; and none, partakers of it, but the godly ; we  
may justly conclude, the Prophet had just cause  
to make it his conclusion, *A godly man is blessed*.

And yet more expressely to shew the dignity  
of a godly mans blessednes ; we may observe,  
that as *Ratione personarum* ; God is said to be, *the*  
*God of Abraham, the God of Isaac, and the God of*  
*Jacob* : so *Ratione rerum* : he is said by *S. Paul* ;  
*to bee the God of joy, the God of peace, the God of*  
*hope*: that we cannot thinke much, to have a bles-  
sednes, made us up of those things, of which *S.*  
*Paul* thinks not much, to make up, God himselfe  
a Title.

The

The joy, which *Abraham* tooke, when his sacrificed sonne *Isaac*, was restored to him alive; was no doubt a wonderfull joy, yet but a type of ours; that Christ, the true *Isaac*; is restored to us alive, by his rising againe. The peace of minde, which *Simeon* felt, when he bare the Babe Jesus, carnally in his armes; was, no doubt, a blessed peace; yet but an inchoation of ours, who beare the man Christ Jesus (our full reconciliation) spiritually in our hearts. The hope which *Jacob* had, to enjoy the beautifull *Rachel*, was a comfortable hope; yet but a shadow of ours; who hope to enjoy the transcendent beauty, of the blessed face of God, in the Kingdome of heaven. And shall not the truth of joy, make us more blessed, than the type made *Abraham*? shall not the consummation of peace, make us more blessed, than the inchoation made *Simeon*? shall not the substance hoped for, make us more blessed than the shadow made *Jacob*! Oh then the happines of a godly man; in whom these blessings are all united, which singly enjoyed, made such mirrours of blessednes! A joy in the holy Ghost; which no temptation of Satan can disunay: A peace of conscience, which no worldly tumult can disturbe: A hope of Heaven, which no delay of expectation can discourage: and now let *Salomon* tell us, if this bee not a wreath of three, that farre exceeds his three-fold cord, and can never be broken? And if againe; to this wreath of three, we ad a fourth; (as the Prophet is going about to doe) the blessednes of prosperity: will it not then, be a blessednes

sednes with admiration ; and a wreath of foure,  
that we can never say, *O terq; quaterq; beatus* ; so  
justly of any thing under heaven ; as of a godly  
man : that not only we may proclaime it in *Gath*,  
and publish it in *Ascalon*, A godly man is blessed:  
but with the asseveration of *Isaac* ; in blessing  
*Jacob* ; even to *Esau* face ; redouble it ; in the  
eares of all the wicked ; *A godly man is blessed* ; yea,  
and he shall be blessed.

And now, that we have found out a godly  
man, in *Hypothesis* : where may we looke to finde  
him out in *Thesis* ? not amongst the heathen Phi-  
losophers : for their peace of conscience, was  
onely *Nil conscire sibi* : They knew nothing of  
any reconcilment with God, in Christ : not  
amongst the Turkiſh *Musulmans* ; for they be-  
lieve no holy Ghost ; and therefore can have  
no joy in the holy Ghost ; not amongst the  
Jewish Sadduces ; for they deny the Resurrecti-  
on : and therefore can have no hope of Hea-  
ven. And where then ? onely amongst the  
Christian beleivers ; for in them onely, is found  
this wreath of foure : which though singly per-  
haps they may ; yet joyned together, they can  
never be broken : that if a Philosopher thought  
it cause enough, to cry out in exultation, *Euphrosia* :  
for finding out the Quadrature of a circle in  
Geometry : wee much more justly may thinke  
it cause enough, in exultation to cry out, *Euphrosia* :  
for finding out this Quadrature of blessednesse  
in Christianity.

The Prophet might well rest now in his fi-  
militude : as containing sufficiently, a godly  
man.

mans happinesse : but he seemes to bee afraid, it is not capacious enough ; and therefore pieceth it out, with a blessednesse, of another making : *And whatsoever he doth, it shall prosper.* A blessednesse, much like the Manna in the Wilderness ; that fits the relish of all tastes : for whoybut will easily admit, prosperity indeed, to be a blessednesse ? and he seemes, to have provided it, specially for the meaner capacities ; such as are not well able to apprehend the former, as being too spirituall ; but this is a blessednesse, so visible to be seene ; so palpable to be felt ; that even the veriest worldling that is, cannot choose but acknowledge it : Yet we may perceive, the Prophet brings it in ; but as a fagge end of blessednes ; as choosing rather to adde a course piece ; then that it should be said, he had made it too little.

But doth not the Prophets adding of this piece ; make the Prophet himselfe defective ? Doth hee not by shewing the blessednes to bee the more : shew his owne judgement to bee the lesse ? For if this were true ; there should not be a godly man to bee found, in the whole World. For, are not all men generally subject to crosses ? some in body ; some in goods ; some by enemies ; some by friends ; some in all ; but all in some ? all this is true ; and yet the Prophet neverthelesse saith true : for crosses, are our sufferings, not our doings : the adversity of a godly man, is that he suffers ; is no contradiction of prosperity, in that he doth : and yet even crosses and sufferings, and all ; as  
Saint

Saint Paul saith ; shall be made usefull and prosperous to the godly. For, though Martyrs, cannot well bee said, to prosper in their suffering; because it is grievous ; yet they are truly said to prosper, by their suffering ; because it is glorious ; though *Lazarus* did not prosper in his suffering, because it brought him, but to *Diabolus* gates; yet hee truly prospered, by his suffering, because it brought him, into *Abrahams* bosome.

But may not the Prophet preach this doctrine long enough, before he meet with an auditory, that will believe him? Godlinesse to be a meanes of prospering? a stranger Paradoxe was never held. It is a greater miracle, for men to draw prospering out of godlinesse, than for *Moses* to draw water out of Rockes. *Probitas laudatur & alget* : godlinesse may have the worlds good word ; but he that useth it, shall die a begger. Thus the wicked, thorow the Prophets sides, stand goaring and galling the goodnesse of God; and never remember, or never regard the saying of *S. Peter*, that godlinesse hath the promise, both of this life, and of the life to come. But most of all they insult upon the Prophet, as thinking they can take him tripping in his words ; and can prove him manifestly in two tales: For, that which he saith here of the godly, hee affirmeth the very same, in another place, of the wicked ; *Their waies alwaies prosper : they are not in trouble like other men ; they have more than their hearts can wish*. And is it possible, the Prophet should ever bee able, to answer



this ? Can these words of his, bee ever possibly reconciled ? Indeed, with a word : For it is but mistaking a word ; ( taking the present Tense, for the future ) that makes all this difference, it is but breaking time, that makes this discord : keepe time with the Prophet, and all will goe well; for he saith not, of a godly man, *all his wares doe prosper*; but *they shall prosper* ; he meddles not, with the present Tense ; nor with the prosperity of the present Tense ; he leaves that for the wicked to make merry with: for it is a prosperity, not worth the envying : for, who would envy *Ionas* his Gourd, that is gone in a night? The present Tense of this life, cannot make a prosperity, that is worth the having : It is the future Tense, must doe it: for this is the lasting Tense; and though it shew not all his wares at first, as the present Tense doth; you cannot see yet, what it will prove ; yet give it time ; let things come to a ripenesse ; and you shal find it true in the end; that *Whatsoever a godly man doth ; it shall prosper*. And in this Tense, and in this sense it is, that the Prophet speakes of the prosperity of the godly ; but if hee come to speake of the wicked in this Tense ; he then alters his Key ; hee speakes in another tune ; *Thou shalt looke after his place, and it shall not bee found*.

Or may we not, perhaps, reconcile the Prophets words as well, if we onely say, that in speaking of the prosperity of the wicked, *loquitur ut vulgus*; and as it is in appearance, because in the eye of the World, it seemes to be so : but when he

he speakes of the prosperity of the godly; *loquitur ut veritas*; because it is in truth, and really so. The Prophet, we may perceive, makes this account; that nothing can be truly said to prosper; which hath not a prosperous ending; but if it have a prosperous end, it may truly then be said to prosper. And it is a very just account; for else we might say, that a cup of cold water, prospers in a Feavour; because it cooles and easeth for the present; though it infinitely encrease the burning afterward. And we could not say, that a soveraigne medicine prospers in a sore; because it akes and paines us for a while; though afterward it worke a perfect cure. And now bring the wicked, and the godly to the tryall of this account; and you shall finde it true, that the wicked never prosper; and that the godly prosper alwaies. Did *Ahab* prosper in seeking *Naboths* vineyard? he got indeed the vineyard; but the dogges licked up his blood. Did *Indas* prosper, in betraying his Master? hee got indeed the thirty pieces of silver; but his bowels would not tarry in his belly after he had done it. And so the most that can be said, of the prosperity of the wicked, is but this; that they have a prosperity indeed; but it is a tragicall one; begins in jollity, and hath some mirth for a while; but ends at last, in blood and death. And such it seemes the Prophet meanes, is the prosperity of the wicked; if he meane not rather, that a prosperity it seemes, but is not. For, the wicked may have children, like Olive branches round about their Table; and in this may seeme to

prosper; but yet they doe not; and *Iob* tels why; For their children are to the sword; and shall bee buried in death. They may heape up treasure, and flow in wealth; and in this may seeme to prosper, but yet they doe not; and *Salomon* gives the reason; For they know not who shall gather it; themselves, they are sure, shall carry away nothing. They may rise in honours, and bee set aloft; and in this may seeme to prosper; but yet they doe not; and *David* shewes the cause; For they are set in slippery places; and their ending commonly falls out in falling: And this is not only to bee observed in single persons; but even in whole Families: a generation or two may flourish and hold their heads high; and in this may seeme to prosper; but yet they doe not; for of this, is growne a Proverbe; *Non gaudet tertius hares*; The third generation paises for all. So it is true here, which *Abner* said to *Joab*, There is bitterness in the end. But with the godly, is cleane otherwise: For many are the afflictions of the righteous, but the Lord delivers them out of all. So here is prosperity in the ending yet. They may sow in teares, but they shall reape in joy; prosperity in the end still. They may go forth weeping, & carrying precious seed with them; but they shall returne rejoicing, and bring their sheaves with them: still prosperity in the end. *Daniel* may bee cast into the Lyons denne; but hee shall come forth untouched; his danger shall be his glory. *Jonas* may be swallowed up of a Whale; but he shall be cast up safe on shoare; his destruction shall be his safety. *Iob* may have his children slaine; his goods taken

taken from him ; and his body afflicted ; but his children shall bee restored, his goods doubled, and his life trebled. And to make short, the Prophet in another place, makes it a rule of infallibility : *Marke the upright man, and behold the perfect man ; for the end of that man, is peace.* And so it is verified here, which is said by the Prophet ; *Sorrow may be over night, but joy commeth in the morning.* And this againe, is another advantage of the prosperity of the godly ; that *their sorrow comes but over night*, when they may sleepe it out, and passe it over ; but *their joy commeth in the morning* ; when they come fresh unto it ; and have the whole day before them to enjoy it.

And now, if we aske the Prophet, what reason he can give, of this prospering of the godly ; Doe not his words themselves answer for him ; and carry in them, the very reason of it ? For in saying, *Whatsoever he doth* ; he seemes to intend a godly mans service ; and in saying, *shall prosper* : he seemes to intimate Gods wages : and if this bee so : then is the prospering as sure as checke : for as God is a Lord, that lookes his servants should doe their worke ; so hee is a master, that never failes to pay his servants their wages. And then, if blessednesse be Gods wages, and godlinesse, the mans service ; what is this, but *ἡ δικαιοσύνη* : the very thing the Prophet takes upon him to demonstrate ; *A godly man is blessed ?*

And here now, we may stand and admire the great bounty of God : and consider, how good

a service, it is to serve him : and what great wages hee gives his servants ; for the meaneſt of themall, may reckon upon this : that *All hee doth ſhall prosper*. The wages is not ſtinted by the Maſter, but by the ſervant ; that if he have not proſperity enough, he may thanke himſelfe, that would be idle ; and doe no more, for *All he doth ſhall prosper*. But nothing, but what hee doth ; the Prophet promiſeth no further : for if he doe nothing, he muſt looke for no proſpering. But what ? have good thoughts then ; and good words ; no promiſe of proſpering ? If they followed by doing ; then are they *Prævia actiones* : and as part of the doing, ſhall have their reward : Otherwiſe, they are but abortives, and come not to life, to give them capacity : for the life of words, and thoughts, is actuated by the acting. And yet even thus ; the ſervice is ſo ſmall, the wages ſo great ; that if it were told us by any, but by a Prophet ; or told us of any, but of God ; we might juſtly doubt it ; but hearing it, from ſuch a Reporter ; and of ſuch a Maſter ; if we ſhould doubt it now ; it might juſtly be ſaid unto us ; what doubt yee of ; *O yee of little Faith* ? Yet it muſt be obſerved here, though we call it, wages ; that yet it is not, ſo much earned, as given ; being more of favour, than of Merit ; and cannot bee exacted, though it may bee expected : For, though the wages of ſinne bee death, yet wee cannot properly ſay, the wages of godlineſſe is life : the *Antitheſis* hath not place ; becauſe our godlineſſe hath not weight ; but *eternall life, is the gift of God, through Ieſus Chriſt our Lord.*

And



And now, if we should aske the World; what it saies to all this ? whether it thinke not these blessings, to be farre more worth, than all their gilded vanities ? what doe we thinke, would the World answer to such a question ? We may be sure, the World would answer thus : it likes the blessings well, and thinkes them all good ; but one circumstance in them, it doth not like ; that they are all in the future ; none in the present : all birds in the bush, none in the hand : never a bird in the hand amongst them all : *Blessed are they that mourne; for they (are not, but) shall be comforted.* The Tree is planted by the waters side ; but beares no fruit yet ; but will doe. A godly mans actions ( doe not prosper ; but they) shall prosper. This delay the World doth not like ; it cannot away with these future Tenses ; so much talking of what shall be ; and nothing of what is : and therefore they have a question to aske too ; the same which the Disciples asked Christ : *But when shall these things be ?* For, if the blessednesse be long a comming ; it can then come but to this ; that it may be said ; A godly man shall be blessed, but is miserable ; and miserable too, for God knowes how long. Therefore give us the present, say they ; and (as Christ also seemes to teach us) let Hereafter shift for it selfe. This indeed, is the Hinge, the World still turnes upon ; and it is a hard matter, to take it off. But may wee not answer these men, as Christ answered his Disciples ; *Non est vestrum; nō esse tempora : It is not for you, to know the times and seasons, which God hath kept in his*

*owne hand?* It may suffice you to know, that these things shall bee; when they shall bee, is more than the portion of your knowledge comes to. It is indeed an earthly question; and moved onley by such, of whom it is said, *Earth thou art, and to Earth thou shalt returne*: For, when wee move such questions, we returne to Earth: for if wee staid with God; we should know, that as the darknesse and the light, is all alike to him; so to him, the Future and the Present is all one; that we may marvell, what Saint Peter meant to say; *A thousand yeeres, with God are as a day*; as though there were a proportion betweene eternity and time: when *Esay* speakes it out plainly; *All Nations are to God, as nothing*; and put in the ballance are lesse then nothing; and wee may say as well; All time, is to him as nothing; and put in the ballance with Eternity, is lesse than nothing. And therefore, when wee meete with these words (*Will be, and Shall be*) in relation to God; we may take them rather, as words of order, than of time: as in order of Nature, the Tree must first be planted, before it can bring forth fruit: a deede must be done, before it can be rewarded; and yet even this order also, is in Gods disposing; either to divert it; or wholly to reverse it; at his owne pleasure. As in the Garden of *Eden*; there was bearing of fruit, as soone as planting of Trees; this was a diverting of order. But when God said; *Esau have I hated; & loved Jacob; before they had done either good or evill*; here was a prospering before a doing; and we may say, a bearing of fruit, before a planting the Tree;

Tree ; and this was an absolute reverſing of order. The World therefore muſt take notice, that Will be, with God, is as much, as with men, it is : and when he ſaith, it Shall be ; it is as good, as if it were already. We all know, there is to be *dies retributionis*; a day of account ; and this day to be, God knowes how ſoone ; ſooner, perhaps, than the World thinks ; but certainly ſooner, than the World would have it ; and we are ſure, that this Will bee, and Shall be ; ſhall not exceed that day ; but how much it ſhall bee ſooner (as oftentimes much ſooner ; and alwaies to the godly; in whoſe ſpirits, there is an influence of the future in the preſent; by the preſence of that ſpirit, with whom the future is preſent) we muſt leave to God; in whoſe only hand it is, to diſpoſe of all things, both for time and order.

But leſt the godly ſhould be ſleighted, as men only of expectation; and wholly excluded from any part of bleſſedneſſe in preſent ; let it be remembered, what Gods promiſe to the godly, is; *I will never leave thee, nor forſake thee*, and if never leave us, then alwaies with us ; and ſo indeede, doth Chriſt expound it ; *And lo, I am with you alwaies to the end of the world.* And leaſt his preſence ſhould be thought, to ſerve for directing onely, and not as well for comforting ; heare him in this alſo : *And I will ſend you another Comforter* ; but Chriſt could not ſend another comforter, if hee were not himſelfe a Comforter firſt. And may it not then be truly ſaid of the godly; *Nillum numen abeſt* ; there is not a per-

son in the whole Deity, but is present with them: And can blessednesse be absent, where the whole Deity is present? and yet more mediately, to shew Gods care over them; *hee gives his Angells charge over them, to keepe them in all their waies*; where the wicked in the meane time as things forlorne, have neither part nor portion, in any of these promises. It was not to the wicked, that God said, *I will never leave thee, nor forsake thee*; it was not to the wicked that Christ said; *And lo, I am with you alwaies to the worlds end*, it was not to the wicked, that Christ promised, to send another comforter: It was not to the wicked, that God promised a guard of Angels; and may it not then be truly said of the wicked: *Nullum numen adest*; there is not a person in the whole Deity; there is not an Angell in the whole Quire of Heaven, that is present with them. And what is then the present possession, they so much stand upon; and so much boast of? Alas poore wretches! what is it, but as a dreame; as *Esay* saith; *They dreame they are full; and when they awake, Behold, their soule is empty*. What is it, but as a myst upon their soules, that makes them, as *Saint Iohn* speakes, to thinke *they are rich, and faire, and strong*; when yet they are poore, and naked, and miserable. For, what is their present possession, but possession of the present? and what is the present, but a transient thing; a thing next to nothing; no sooner begun, but ended; that before you can say, it is; it is not; the future hath taken its place, and put it from being. And say, we allow them, to take the whole

whole extent of their present life, for the latitude of their present possession; yet what is all this latitude, but a breadth made up, of narrow minutes, which being impossible, they should be all, one like to another; makes it impossible, they should make a blessednesse, that can be certaine. Where the blessednesse of the godly is more certaine, than all the assurances of the World can make it. For what are the greatest assurances of all worldly things? Doe wee not count our selves sure, if wee have a good mans word? and here we have the Word of God: so sure a word, *that Heaven and earth shall faile; but his word shall never faile.* And if his Word will not be taken; have wee not then, a sufficient mans bond, the bond of the man Christ Jesus; and that in the highest kinde of obligation, bound body for body? And if bond bee thought too little; have we not then a good pawne besides? *Arrham Spiritus Sancti*; a pawne and pledge, of the holy Spirit? and lest there should bee defect, for want of witnesses; have we not a whole army of Martyrs; and Confessours innumerable? that unlesse the Apostles and Martyrs, should all prove false witnesses; unlesse the pawne of the Spirit, should prove a counterfeit; unlesse the Obligee Christ Jesus, should prove *non solvent*; unlesse God himselve, should prove no man of his word: (all which are farre greater impossibilities, than that the skie should fall) it is impossible, that the hope of the godly should bee frustrate: or, that these blessings should not be accomplished to them, in the fullest measure.



And now, let the World it selfe judge, if the Prophet had not all the reason of the World, to make it his challenge against the World; that A godly man is blessed.

But now that the World may seeme to be satisfied, for the security; Now comes in the flesh, with her objection: these blessings indeed, are sensible to the soule, but insensible to the body; and seeing a man is a compound thing, consisting of a body and a soule; how can these blessings, which reach but onely to the soule, make more to bee said, than this? A godly man, is blessed in soule, but is miserable in body; and why then, should the Prophet shuffle them together? and as if the body were no body, say, *Blessed is the man?* But is it not, that *Anima cuiusque, is est quisque?* and when the Progeny of Jacob went downe into Egypt; is it not said, *that so many soules went downe*, without making reckoning of their bodies? and did not CHRIST say, to the Thiefe on the Crosse; *This day, thou shalt bee with mee in Paradise;* which yet was meant, but onely of his soule? And why then, should not the Prophet, though but in respect of these blessings, say *Blessed is the man?* The body indeed in this life, is subject to corruption, and as long as it is so, it is not in it selfe; nor can bee, of it selfe, capenble of blessednesse: all the blessednesse it hath, or can have; it must have from the participation, it hath with the soule; and from the influence, it receiveth from the soule: which influence is so strong; which participation, so powerfull; that

that it even confounds the distinction, of body and soule; and makes them considered but as one entire thing; that even heathen capacities could apprehend, how the body being *in equaleas*, upon the rack; might yet by the strength of this participation, be made able to say, *Quid mirum est hoc?* and therefore, the Prophet can never be justly blamed, for saying; (as in this, and many other respects, he may and must say,) *A godly man is blessed.*

Though this Psalme bee most properly understood, of a godly man; yet there are some, will needs have it, primarily to be meant of the man Christ Jesus; and there may bee reasons found, to make probable their opinion. For, it is most true indeede of Christ, that hee prospered in all he did. He prospered, in his mothers wombe: for at the salutation of the Virgin Mary; the Babe sprang in the Wombe of Elizabeth: Hee prospered at his birth; for hee was presently adored, of the wise men of the East: he prospered in his infancy; for he grew in favour, with God and men: he prospered in his baptism: for *There came a voyce from Heaven; This is my well-beloved sonne, in whom I am well pleased.* Hee prospered in his temptations, in the wilderness; for he triumphed over satan; and the Angels ministred unto him. He prospered in his death; for he was manifested by miracles, to be the Sonne of God. Hee prospered in the grave; for *God suffered not his holy One, to see corruption.* Hee prospered in his rising; for *He ascended into Heaven.* Hee prospered

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in ascending ; for , *Hee sitteth at the right hand of God, in the glory of his Father.* And thus also shal a godly man, as ingrafted into Christ ; be carried with him, through the like passages : he shall prosper in temptations : for God will give the issue, with the temptation. He shall prosper in hunger ; *For hee shall bee fed with bread from Heaven.* Hee shall prosper in mourning, for hee shall receive comfort. He shall prosper in sicknesse : for God himselfe will make his bed, and lay him at ease. He shall prosper in death, for *he shall rest from his labours, and his workes shall follow him.* He shall prosper in the grave : for he shall sleepe in quiet ; till God awake him, and give him light. Hee shall prosper in his Resurrection ; *For hee shall meete Christ in the aire ; and bee carryed with him, into his Kingdome of Glory.*

And now it may bee time, both for the Prophet and us, to rest a while ; and take breath : for of us, it may bee said ; that wee have now passed over the Mount *Gerizzim* ; and are come to the foote of the Mount *Ebal* ; for wee are entring upon his second proposition ; which is his *Onus* or burthen for the wicked ; and of the Prophet it may be said ; that he hath now finished, his second prize, and hath put a godly man in quiet possession of his blessednesse ; and is now entring the *Lysts* againe, to make good his second challenge ; *The wicked are not so.*

Where first, we may observe, that the Prophet observes here, a different course, in handling

ling of this proposition ; from that he held in handling the former : For there, he onely described a godly man ; but named him not : here, he onely names the wicked, but describes them not : and indeede, it needed not ; For *Rectum est index sui & obliqui* ; by telling what a godly man is ; hee tels, by vertue of the Law of contraries, what the wicked are ; for if that bee affirmed of a wicked man, which was denied of a godly ; and that denied, which was affirmed ; the description is made ready to your hand : and you have him deciphered in his fulnesse. And yet wee may take notice of a further reason ; for godlinesse is subject to many falsifications ; it may suffer much allay, by mixture of base metals ; and then, there is neede of a touch-stone, to try whether it bee right, or no : many colours may bee laid upon wickednesse, to make it seeme godlinesse ; as Satan can transforme himselfe, into an Angell of light ; and then there is neede of markes, to know whether it bee a good Angell ; whether it be true godlinesse or no : but in the case of wickednes, it is not so ; there is no need of any such markes ; for there cannot a worse vizard bee put upon wickednesse, than its owne face ; there is no baser metall to bee mingled with it, and though a wicked man will bee counterfainting, to be godly ; yet it was never knowne, that a godly man would counterfeit, to be wicked : and therefore the Prophet, who is no waster of words in vaine, would not give markes, where there needed none ; but left

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wickednesse to be knowne, by its owne ill face ; which is seene plainly enough, by the Law of contraries.

And now, what meanes the Prophet by saying ; *The wicked are not so* ? meanes he not, *they are like a Tree* ? and what care the wicked, whether they bee like a Tree, or no : as long, as they may bee like to something else, as well to be liked as a Tree ? as to be like a Flower ; or to be like the Grasse ; or like a stone : for they may be so ; though they be not so ; they may bee like these ; though they bee not like that ; and any of these, will leave their turne, and please them as well, as to be like a Tree. This indeed might bee their hope, if the Prophet should stay here ; but hee quickly takes them off, from this hope : for hee findes hee cannot make use of the Law of contraries here, as hee did before ; though the Negation of godlinesse, might well enough expresse the nature of wickednesse ; yet the Negation of blessednesse of the godly, is no sufficient expressing of the misery of the wicked : but as their misery is a positive thing ; so it must have a positive expressing ; It is not enough to say, They are not like a Tree ; but hee must tell what they are like : and hee cannot say, They are like a Flower, for a Flower, when time serves, is the prime beauty of the Earth ; where wickednesse is never but deformity : Nor hee cannot say, they are like to grasse, for the grasse is thought a fit similitude, as well for the godly, as the wicked ; as it is said, *All flesh is grasse* : Nor hee cannot



cannot say, They are like a stone: for a stone is serviceable for many excellent uses, and especially for building up; where wickednesse can serve for nothing but destroying and pulling downe; and to what then, can he say, they are like? To speake it at once (as *Noah* strooke *Amasa*) and not to speake againe, he may justly say, *They are like to chaffe*; for chaffe as fully expresseth the misery of the wicked; as a Tree expressed the blessednesse of the godly; for though the likening them, to so light a thing as chaffe, may seeme to import but a light misery; yet being well weighed, it will appeare, that though he say not, in plaine termes, A wicked man is miserable; yet by saying, he is like to chaffe, he intimateth more misery, than the word miserable is capeable of.

But may we not make a stand here, and question the Prophet, about his similitude? for looke upon the wicked; doe they looke like chaffe? One would thinke them rather, in all appearance, to be cleane wheate; and the best wheat too; for they onely are flourishing; they onely carry the price in all markets. But the Prophet speakes not, how they looke; but what they are; hee saith not, they looke like chaffe; but *They are like chaffe*; and before hee hath done, for all their appearance, hee will make it appeare, *They are like chaffe*; and chaffe they are like to have for their similitude. Well, bee it so; Let the Prophet have his will; and let them bee like chaffe; what hurt take they by this? For doth not the chaffe grow up; and

is it not brought up with the wheat ? and when Harvest comes ; are they not both reaped together ; and both together , laid up into the Barne ? and what more misery in all this, to the chaffe, then to the wheate it selfe ? all this is true ; the Prophet sees it well enough ; and therefore staies not here neither ; he ends not with saying , *They are like to chaffe* ; but *they are like to chaffe, which the winde scatters*. For this is that which perfects the similitude ; and now let any man except against it, if hee can. For, there was a time indeed , when the chaffe was united to the wheate ; and made one body with it ; and enjoyed then some priviledges, for the wheates sake , which were proper to the wheate, and nothing at all belonging to the chaffe ; and all this while , it could not justly be said, *the wicked are like to chaffe* ; but when it is divided from the wheate ; and is no longer countenanced by it ; when it is not borne out by the greatnesse of the wheate , against the power of the winde ; but is wholly cast off, and left alone to it selfe ; then it becomes subject, to the scattering of the winde : and then, and not till then, is it made fit, to bee a similitude for the wicked : for then, it shewes it selfe, what it is ; the most contemptible, and abject thing ; the most unquiet, and restless thing, that is in the World ; so contemptible and abject ; that if it flie in the ayre, all men shut their eyes against it : and if it lie on the ground ; all men tread their feete upon it : so unquiet, and restless ; that even *Caine*, the man that had the first

first taste of this similitude, makes this complaint upon it; *I am now a vagabond in the Earth*: for what is his being a vagabond, but his being like chaffe? For who knowes not, that a vagabond is properly one, that roames about from place to place, but is never in his proper place? and how great a misery it is, to be *Extralocum proprium*; out of the naturall place; may appeare, by the striving and struggling of all naturall bodies, to attaine it; but if any such thing be, that hath no *locum proprium*, as it were, no home at all to goe to; the unquietnesse of that thing must needs bee infinite; seeing it hath not so much as capacity of quietnesse: and such a thing is chaffe; for, the ayre is not the naturall place; it is too heavy for that; nor the Earth is not its naturall place; it is too light for that; and so as having no home at all to goe to; it must of necessity remaine a perpetuall vagabond still. And such was the state of *Cain*; and such is the state of all the wicked: that the Prophet could never have met, with such another similitude, to expresse the misery of the wicked; as to say, *They are like to chaffe, which the wind scatters.*

But here by the way, we may let the wicked know, they have a thanks to give, they little thinke of; that they may thanke the godly, for all the good daies, they live upon the Earth: seeing it is for their sakes, and not for their owne, that they enjoy them. For as the chaffe, whiles it is united, and keepes close to the wheate; enjoys some priviledges for the wheates sake;

and is laid up carefully in the Barne ; but as soone as it is divided ; and parted from the Wheate : It is cast out ; and scattered by the wind : so the wicked , whilst the godly are in company, and live amongst them ; partake for their sake , of some blessings promised to the godly ; but if the godly forsake them, or bee taken from them ; then either a deluge of water, comes suddenly upon them ; as it did upon the old World, when *Noah* left it, and went into the Arke ; or a deluge of fire, as it did upon *Sodome*, when *Lot* left it, and went out of the City. And even one good man, is oftentimes enough to morallize the Fable of *Atlas* ; and to stay the wrath of Heaven, from falling downe upon the World. For, though *Abraham* in good manners, would not presse God under the number of ten ; yet the Angell told *Lot* plainly, hee could doe nothing against *Sodome*, till he were out of it, and farre enough from it.

But though wee cannot say , that a Tree and chaffe are such contraries , as godlinesse and wickednesse are , where denying the one, inferres affirming the other ; and affirming the one, denying the other ; yet if they bee laid together, and well examined, there will bee found so infinite oddes betweene them ; that they may well passe for contraries , which come so neere to being so. For, take but a leafe, which seemes, as it were, but the chaffe of a Tree ; at least, the meanest part of it ; and see, how infinitely it exceeds this chaffe, in any

any thing that is of value : as in entitie ; in use ; in goodnesse. For every thing hath so much entitie in it, as it hath influence from the *Primum ens* ; and as it is degrees removed from not being ; but such degrees wee may conceive in a lease, infinite ; in chaffe or dust, none at all : For, it is the very bottome and dregs of all being ; and if you would conceive lesse than dust or chaffe ; you must conceive just nothing ; and in this it resembles sinne ; at least, comes neere of any thing, to resemble it. For sinne hath no influence at all, from the *Primum ens* ; it is no creature of Gods making ; but when the Divell would bee counterfeiting God ; and take upon him, to bee a maker ; hee brought forth sinne ; other Creatures hee could make none : and therefore, so much as a man sinnes ; so much hee recedes from the *Primum ens* ; so much hee approacheth to annihilate himselfe ; so much hee is made a Creature of the Divell ; and so much hee becomes chaffe. In matter of use, the oddes betweene a lease and chaffe, is yet more evident : For, a lease, besides the service it doth the Tree, is serviceable also, for food, for medicine, for clothing. A lease was the first clothing of our first parents ; and (as much as we scorne it now) it is our finest clothing still ; for what are all our filkes, but Mulbery-leaves ; at least, by propagation ; whereas of chaffe or dust, there never was any use made, since the World was made, but onely, that by the curse of God ; it was ordained to bee the Divells food. And in this also, it resembles sinne ; for ever  
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since, God said to man, for his sinne ; *Dust thou art, and to dust thou shalt returne* ; the Divell hath taken, as common dust, for his common food : so wicked men, as the finest dust, for his *esca delicate*, his daintiest food ; as *Esay* calls them. And this, perhaps, in contracts with Witches ; makes the Divell so eager to bee sucking their blood ; setting his marke upon them, as dainty morsells reserved for his owne tooth. Lastly, for goodnesse, doe wee not see, in the leafe, a kinde of gratefulnessse, and good nature ; that when it can doe the Tree no more service by hanging ~~upon it~~ ; it then falls off, and lies as neere to the roote as it can ; warming and fatning all the ground about it ; as it were, to pay the Tree, for the juyce and nourishment it had received from it : where the chaffe is so ungrateful a thing ; and of so vile a nature, that where-soever it lights ; it makes the very ground barren that receives it ; even the ground it selfe, that bore it. And in this also, it resembles sinne ; which, though it be hurtfull, even to strangers ; as appeares by the deluge, which brought ruine upon all Creatures, for the onely sinne of man ; yet it is most hurtfull to them that commit it, as it were, to its owne parents ; and this ungratefulnesse, is so generall a symptome to all vice ; that it seemes to have as large a latitude as vice it selfe : *Nam cum ingratum dicis ; omnia vitia dicis.*

Thus the wicked have for their similitude, the chaffe ; and the chaffe hath for its persecutor the wind ; and as, the wind or aire, tyrannizeth

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over the chaffe : so the prince, that ruleth in the aire, tyrannizeth over the wicked. This tyrannicall wind, hath not power over any thing so much, as over this chaffe, for it tumbles & tosses it from post to pillar ; and we may even say, it gives the chaffe, as it were, a Strapadoe : for it whirleth it on high ; and then lets it fall at leisure, to give it the longer paine. It hath no such power over our Tree, when it comes to a Tree ; it doth it more good than hurt ; more pleasure than annoyance : for, when the wind blowes, we may justly say, The Trees are then at their exercise ; for having no locall motion in themselves, they are agitated and stirred by the wind, which stirs up their vitall vigour, as exercise stirs up naturall heate in the bodies of men. But the wind hath no such meaning towards the chaffe : it comes not to exercise it, but to vex it ; it makes it not a traveller ; but a vagabond : for if it but happen to light any where, the least aire that moves, removes it againe : the East-wind drives it forward ; the West-wind turnes it backward ; the North-wind crosseth them both ; that the poore chaffe, hath no standing, but to stand amazed ; it is held up, but by contrary motions ; it is of all hands, under the hand of violence ; it hath no naturall rest, but as it is naturall to it, never to rest ; it must be somewhere, yet it can be no where ; it hath a place, but no mansion ; a being, but no abiding ; no refreshing, but while the wind is weary : no resting, but till the aire be up and ready ; that as long as the aire is an Element ; and hath to doe in

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the World ; there is no hope for the miserable chaffe to be ever at quiet. And such is the condition of the wicked ; a gale of prosperity, hoisteth them up, that they neither know themselves, nor where they are ; a blast of adversity blowes them downe ; and makes them teare the heavens with murmuring ; and themselves with impatience. No state, no time, no place contents them : that it may be truely said, There is no ungodly man, that is not a kind of a foole ; their being like chaffe, makes them light-headed : they are onely witty, to shew they have no wit ; onely ingenious, to doe themselves hurt ; their braines that should rest in their heads, are alwaies a working to finde out heads of unrest ; adversity doth not please them ; because they are in a storme ; prosperity doth not please them, because they are becalmed : A meane degree doth not please them, because it leaves them in the darke : Honour doth not please them, because it sets them in too much light : Labour doth not please them, because it breakes their rest : Ease doth not please them, because it gathers rust : Life doth not please them, because it is alwaies going away : Death doth not please them, because it never suffers them to come againe. That let come what will come, the wicked make sure worke, to be never contented. Where the godly are as a cube ; tosse them and tumble them, how yee will ; yet they have a bottome still to light upon : and wee may truely say, There is no godly man, that is not truely wise, their wits are alwaies imployed

to finde out reasons of contentment : Poverty pleaseth them, because they have nothing to lose : Riches please them, because they have something to give : Adversity pleaseth them, because they may shew patience : Prosperity pleaseth them, because they may shew charity : A meane estate pleaseth them, because they may be quiet : Honour pleaseth them, because they may be humble : Labour pleaseth them, because it is a good exercise : Ease pleaseth them, because it is a good recreation : Life pleaseth them, because they have something to doe : Death pleaseth them, because they rest from their labours. That let come, what can come ; the godly make sure worke, to be ever contented : Let Fortune appeare in what shape she will ; yet a godly man, is *Faber Fortunæ sue* : he can worke her, and frame her, to his owne liking ; that the Prophet may well justifie his similitude : The godly are like a Tree, which stands fixt and immoveable ; The wicked are like to chaffe, which is scattered about.

It is a miserable thing to be in slavery ; much more to be in slavery to a tyrant ; but to a malicious tyrant, a misery most intolerable. If the Prophet had onely said ; *The wicked are like to chaffe, which is scattered about* ; though this had beene a slavery ; yet there had beene hope they might have lighted on a gentle Master : but whē he saith, *They are like the chaffe which the wind scatters* ; this makes them in a desperate case ; they are now in slavery to a malicious tyrant ; and no possibility of any good for ever. We may

observe, there are divers kindes of scatterings : it is said of a liberall man; that he scatters abroad, when he gives to the poore ; and it is said of a husband-man ; that he scatters abroad, when he sowes his seede : and these are good scatterings ; for they are waies to gathering ; though they be scatterings, for a time, yet they be gatherings in the end ; and such scattering is a blessed thing ; but the scattering of the chaffe by the wind ; is not a way to gathering ; you may as soone gather the wind in your fist ; as gather the chaffe, when the wind hath once scatter'd it; it is a scattering first and last : and such scattering is a miserable thing. And wee may know the condition of the scattering, by the conditions of the scatterer : For Almes are scattered, by a mercifull hand ; and seed is scattered by a provident hand : but this chaffe is scattered by a malicious hand : the hand of Satan ; that will never leave scattering them, till he have scattered them for his own gathering ; which is the finall; yet the endlesse scattering. And therefore it seemes well observed in Scripture; that when the godly die, it is said; *They are gathered to theirs, Fathers* ; but when the wicked die, there is no gathering to their fathers spoken of; but their scattering must be understood, to bee first and last ; a scattering, both here, and in another World.

And now, if you cannot choose but think it, a miserable thing, to be this chaffe ; you can as little choose but thinke it, a miserable thing, to bee a wicked man : For whatsoever is seene,

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or said of this chaffe ; is true, and more true of a wicked man. The chaffe is light, and makes no weight in the ballance ; but the wicked are lighter than vanity it selfe ; they are not worth putting in the ballance. The chaffe is not moved, but when the wind blowes ; but the wicked are moved when there is no wind at all ; they are afraid where no feare is. The chaffe hath the winde without it, that disquiets it ; but a wicked man hath the wind within him : ( his owne passions ) that disquiet him. The chaffe is an absolute abject ; and can never rise in value, but the wicked are more absolute Reprobates ; and shall never rise in judgement. The chaffe is not suffered in the heape of the Wheate ; but the Wheate shall be lesse suffered, in the congregation of the Righteous. The chaffe is persecuted but by the wind of the aire ; but the wicked are persecuted by the Prince that ruleth in the aire : The chaffe is troden under foot, but by men and beasts ; but the wicked shall be trampled upon by the Divell and his angells.

If that which is spoken of the godly man, may be applied to the man Christ Jesus ; then certainly, that which is spoken of the ungodly, may be applied to the wicked Jewes : For no chaffe was ever more troden under foote ; no chaffe more scattered upon the face of the earth : that it seemes verified of them, which David speakes in another place ; *Let them bee as chaffe : and let the Angell of the Lord persecute them.*

The Prophet hath now said fully as much, as

need to be said, in prooffe of his two positions; *A godly man is blessed; A wicked man is miserable.* and why then will he use any more words? Is it, that as a good Mathematician, he will not onely make a demonstration; but adde a corollary? Or is it, that considering it is the office of a Prophet, chiefly to tell of things to come; he insists not upon the present misery of the wicked: but as more properly belonging to his office, he discovers the misery, they shall have hereafter; and indeed, who but a Prophet, could have made this discovery? Or is it, that the present misery of the wicked, as a thing, more obvious, and apparent; he leaves to be gathered, from the similitude it selfe; but their future misery, as a thing lesse known, and more concealed; he will not leave, to the venture of others construction; but for more surety, will bring it in, himselfe: and therefore, as the similitude consisted of two parts; *They are like to chaffe*; and to chaffe, *which the wind scatters*; so he brings in, an inference, consisting of two parts, to answer them; *They are like to chaffe*. Therefore they shall not rise in the judgement; and to chaffe, *which the wind scatters*: Therefore they shall not be of the Congregation of the Righteous.

But is not this a strange inference? *The ungodly, are like unto chaffe*; therefore they shall not rise in the judgement; for being as chaffe, they should rise the rather. For what is apter to rise, than that which is light? and what is lighter than the chaffe? And yet the inference, not so strange; as the consequence, dangerous: for

for if the ungodly, shall not rise in the judgement: what shall then become, of two Articles of our faith; the generall Resurrection; and the generall Judgement? how will the Prophet avoid, the imputation of a Sadduce? how will hee hold fellowship with Saint Paul, who makes a solemne protestation, that *Hee believes the resurrection shall be, both of just and unjust*? Yet let not this trouble us: for both the inference, will be plainly enough justified; and the dangerous consequence, easily avoyded. For take the inference, as it is intended; and what can be plainer? *the ungodly, are like to chaffe*; therefore they shall not rise in the Judgement: for, the Judgement is as a Ballance; but to rise in the judgement, is not to rise in the ballance; which is a worke of lightnesse, and makes rejected: but it is a pressing downe the ballance; which is a rising in value; and makes accepted. And as the inference, is thus justified: so the dangerous consequence, not onely is easily avoyded, but the directly contrary consequence, necessarily inferred: The ungodly shall not rise in the Judgement; therefore there shall be a generall Resurrection. For the judgement indeed, is as a ballance, to try the weight of things; but how can the weight of any thing bee tryed, if it be not put into the ballance, and how can it be put into the ballance, if it come not where the ballance is? when therefore the Prophet affirmeth, that *the ungodly shall not rise in the judgement*; is it not a necessary consequence, that they shall rise to the judgement? For how can it be  
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tryed, whether they shall rise in the judgement, or no; if they come not to the judgement, where they are to be tryed? The generall Resurrection, shall be before the judgement; and therefore this rising in judgement; is a rising, after the Resurrection; and so, the not rising here, no hinderance to the rising there; but rather enforcing that generall, that there may bee this particular.

But what say wee then, to that saying of Christ; *Hee that beleeueth not, is judged already*; for being judged already, he needs not come any more to judgement? seeing none shall be judged for one cause, twice. We say, this is no consequence neither: For, what greater unbelievers, than those in the Gospell, *who cast out diuells in Christs Name*; yet did not so much as professe Christs Name? and yet even those shall come to judgement: for Christ tels, what answer shall be made them, when they come there. How then is it true that they be judged already? Not by the sentence of the Judge; but by the prejudice, of their cause: and this is no hinderance, for their comming to judgement. If the Prophet had sayd; The ungodly shall not rise, to the judgement; the Sadduces indeed might have taken hold of this; and justly claymed him to bee of their side: but when hee onely saith, *they shall not rise in the judgement*; this is no more, than S. Paul would have said himselfe, if he had beene in the Prophets place: for who ever thought, the ungodly should rise, in the judgement; who are sure

to fall in the judgement : seeing their judgement shall bee to condemnation ; and not to deliverance. To rise to the judgement ; is to be brought to publique tryall ; and this is the generall Resurrection, that we believe ; but to rise in the judgement ; is upon tryall, to come off with credit ; and by the sentence of the Judge, not only to be justified, but advanced : & who ever believed this rising to belong to the wicked ? It is therefore well observed by One ; that *S. Paul* calls the Resurrection of the just, *Exaltation* : to shew, that every one shall have their *Exaltation* : to be raised up ; but none but the just, shall have *Exaltation* : to be raised up, & be exalted.

And indeed, in this kinde of rising ; how can any of the ungodly rise ; who have so many standing ready to pull them downe ? *Cain* cannot rise here ; and with him, no murderer ; nor malicious person ; for if hee but offer, to come in place ; the wounds of *Abel*, fall a bleeding afresh ; and cry out for vengeance. *Saul* cannot rise here ; and with him, none that trust in the World ; and distrust in God : for though the witch of *Endor*, could raise up *Samuel* to *Saul* ; yet she cannot here raise up *Saul* to *Samuel*. *Dives* cannot rise here ; and with him no glutton, nor covetous person ; for the blisters of *Lazarus* are rising upon them ; and keepe them from rising. *Simon Magus* cannot rise here ; and with him, none guilty of Simony, or bribery : for *Simon Peter*, hath stopped all their rising with this, *Thou and thy money perish together*. The like may be said, of all other un-

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godly ones, as many as the chaffe, can challenge to be like it; that it is no hard matter, to prove the Prophets saying, true: it is impossible it should be false; *The ungodly shall not rise in the Judgement.*

But may wee not draw the similitude; and will not the similitude draw the wicked into a further degree, of not rising in judgement; than this, now spoken of? For, cast both wheate and chaffe into the ground; and after a few daies, you shall see the wheate rise flourishing up; and rise up daily more and more; till it come to a fit ripenesse, to be brought into the Barne: but you shall never see more of the chaffe, then to lie dead in the place; swelling and mouldring in its owne corruption. And this is even intimated, in the similitudes themselves: For in the similitude of the godly; the Prophet first expresseth passion; and then, action: First, the Tree is planted; and then, it brings forth fruit: but in the similitude of the wicked, he expresseth nothing but passion; *They are like to chaffe, which the wind scattereth*: and seeing, the wicked are like to chaffe, in which there is nothing, but passiveness; how should they rise in the judgement, which is a worke of activeness? But will not this bring us againe, into a relaps, of denying the generall Resurrection? Not at all. For though the chaffe cannot rise, by any principle of motion, it hath in it selfe, as the Tree doth; yet it may be raised up, by the working of the wind: so though the wicked cannot rise, by any seed of life, remaining

maining in themselves, as the godly shall ; yet they may bee rayfed up, by the helpe of some outward operation. The godly, have *semen spiritus*, sowne in their hearts by faith ; They are Members of Christs Body ; They have this promise made them by Christ ; that *hee will raise them up at the last day* : and therefore their rising shall be a rising to judgement ; and a rising in judgement ; but the wicked have no such *semen* in them ; They are no partakers of Christs Body ; They have no such promise, made them by Christ ; and therefore their rising shall bee to judgement ; but not in judgement ; Their rising shall be by a violent dragging by some other ; it shall not be a voluntary motion of their owne ; it shall be by infirmity of passivenesse : it shall not be, by any strength of activenesse ; it shall bee by the power of Christs Resurrection ; It shall not bee by participation of Christs Ascension. And so, the Prophets denying, the rising of the ungodly in judgement ; is no Negation, of their rising to judgement, and therefore neither joynes hands with the Sadduces ; nor shakes hands with our beliefe ; nor yet opposeth S. *Pauls* protestation.

And as there shall be a generall judgement, in which the ungodly shall not rise ; so after the judgement ; there shall bee a particular congregation of the righteous, in which sinners shall not stand. And indeed, what society can there be, betweene a tree, and chaffe ? or who can thinke it fit, that trees and chaffe, should be

made companions? and as there is no reason, that the ungodly, having made others, by their counsell; to fall here; should rise themselves, in judgement hereafter; so there is no reason, seeing the righteous could not be suffered to stand here in the way of sinners; that sinners, should bee suffered to stand hereafter, in the congregation of the Righteous. And here now a multitude of reasons, seeme assembled, as it were to make it good; that sinners neither can, nor ought to stand in this assembly. It is a congregation, which none can make but the righteous: for sinners are all rebels; and would make it a rout. It is a court, where all must be neate and cleane; and so are none but the righteous; for sinners are all lepers; and would make it a spittle. It is an assembly of such onely as are chosen, and come when they are called; and such are onely the righteous: for sinners, are all intruders; and scorne, to come, at any ones call. It is a company that makes a communion; and that can none doe but Saints; for sinners seeke every one their owne; and are all for themselves. They must be some, hands; some, feete; some, head; yet all members of one body: and so are only the righteous; for sinners are dismembred members; they would be all, head; yet cannot all, make a body. They must be all Gods friends; at least, such as he knowes; and such, are only the righteous; for sinners are all meere strangers, and aliens from God.

Indeed before the judgement, the wheate and the chaffe, made both but one heape; but after

after the judgement, the wheate is received into the baxne, and the chaffe is cast upon the dunghill, and scattered about. Before the judgement, the ungodly and the righteous, made both but one assembly; but after the judgement, the righteous make a City by themselves, which is the new Ierusalem; into which, no sinners shall be suffered to enter; The righteous shall be taken, with the Bridegroom, into glory: and the ungodly with shame, shall bee shut out of dores. For the Judge hath a Fan in his hand, to winnow the chaffe from the wheate; and to separate the ungodly from the righteous: and this is his fanning; when to the comfort of all comforts, he shall say to the godly, *Venite benedicti patris; Come ye blessed of my Father*; and to the terrour of all terrours, shall say to the wicked; *Ite maledicti in ignem aeternum. Goe yee cursed, into everlasting fire.* And when Christ the Judge hath once said the word, there can be no tarrying; they shall presently be parted, they must presently part; and so be parted, and so part; as never to stand together, never to come together any more for ever.

But seeing the future misery of the wicked, shall consist in two maine points; *in pena Damni. & pena sensus*: in paine of losse, and paine of sense: why would the Prophet speake here, of onely their *pena damni*; as their not rising in judgement; and their not standing in the Congregation of the Righteous; but speake nothing at all, of their *pena sensus*; when yet to speak of their paine of sense; would make us  
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more sensible of their paine ; and more readily assent to the Prophets assertion, that wicked men are miserable ? Is it, that he would not goe further, than the line of his similitude would leade him ? and he saw, that his similitude would not reach to *Pena sensus* ; For, how can chaffe, which is a thing without life or sense, bee able to expresse a misery, in which there is life only, that there might be sense ; and sense only, that there might be paine ? Or, is it, that indeed it needed not ; seeing the paine of losse, is misery enough to make a hell of it selfe, and able to bring upon the wicked, as much as Christ affirmed ; even *weeping, and wailing, and gnashing of teeth*. For, if ever misery deserved weeping of eyes ; if ever losse deserved gnashing of teeth ; this is the misery, that they shall not rise in the judgement ; by which, they shall never come to see the blessed face of God ; and this is the losse ; that they shall not be of the Congregation of the Righteous ; by which they shall for ever be excluded from all society with Saints and Angels. *Ahasuerus* asked *Haman*, *What should be done to the man, whom the King would honour ?* and *Haman* supposing himselfe should be the man ; made answer, *Thus and thus shall be done unto him* ; but when the King appointed *Mordesai* to bee the man ; and himselfe the man to see it executed ; Oh, what torment, what anguish and vexation, did then surprize the soule of *Haman* ; to be himselfe thus basely imployed ; and the man he most scorned, so highly exalted ? Such, and infinitely greater, shall be the torment and anguish

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of minde to the wicked, when rising to the judgement, they shall not rise, in the judgement; but they which sate before in the chaire of scorner; shall now be scorned themselves; and to disgrace them the more, God himselfe shall turne scorner; as it is said, *God shall laugh them to scorne; and have them in derision.*

And now let the great men of the World, please themselves; and thinke it a happinesse, that they can rise in honours; can rise in riches and estimation in the World; yet alas, what is all this, if they faile of rising in the judgement to come? Let them please themselves; and thinke it a happinesse; that they are honoured in all companies where they come; and have the solace of all the good fellowship the World can afford; yet alas, what is all this; if they faile to bee admitted into the Congregation of the Righteous?

This rising in judgement, is that high glory, whereof Christ shewed a patterne, to S. Peter and John, in his transfiguration; so high, that they were faine to be carried up into a mountaine to see it; so glorious, that it put them into extasies to behold it; and yet but the lower Region of this rising neither: but when Saint Paul was taken up into the third Heaven; where he might see much more than Peter and John could see upon the mountaine; he then saw so much glory as made him afflicted to expresse it; and could not expresse it, but by afflictions; the afflictions of this life, are not worthy of the glory that shall be revealed, not all

all the afflictions of the Prophets; of whom it is said, *They were stoned; they were sawne asunder; were slaine with the sword*; not all the afflictions of the Martyrs; of whom some were broyled upon Gridirons; some roasted upon Spits; some broken in pieces upon Racks and wheelles; put all together; and confined upon one man, yet can never make him worthy of the glory that is to come. And howthen, O my soule, canst thou avoid the extasie of Peter and Iohn, but to thinke of this? how canst thou give David cause to say: *Why art thou cast downe, O my soule; and why art thou so disquieted within me?* for this rising there, will make ample amends, for all the fallings that can be here; for though it be a great fall, to be laid low in the earth, where the wormes shall eate this flesh of thine; yet it will be a greater rising, to be raised up into the mount, where thy body shall be made like to Christs glorious Body; and though thou maist say of thy selfe now, as Saint Paul said: *O wretch that I am, who shall deliver mee from this body of death?* yet when the time of this rising comes, it shall be said of thee; even of thee, O my body; as was said of Mordecai; *Thus shall be done to the man whom God will honour.*

This Congregation of the Righteous; is that new Hierusalem, of which it is said; *Great and glorious things are spoken of thee, thou City of God.* Great and glorious indeed; for if we conceive in our minds, the happinelle of a City, where there are millions of millions of Citizens; yet all, as loving mutually together, as David and Iohnathan;

*nathan*; where there is Holinesse, immaculate; Peace, inviolate; Joy, ineffable; Pleasure, inexpressible: No time, but Eternity; no Place, but immensity: no noise, but of Musick with songs of *Allelujah*: no sickness, but of love with the Spouse in the *Canticles*: no motions, but of mildnesse, where the Lambe is the leader: no words, but of wonder, where the Angells are silent; where God is All in All; and all and every one in God; this Congregation, is that City: but because no tongue can so well expresse it, as his, whose eyes did cleerely behold it, heare *S. Iohn* in his owne words; *God shall wipe away all teares from all eyes; there shall be no more death; neither sorrow, nor crying; neither shall there be any more paine; there shall be no neede of the Sunne, nor of the Moone; for the glory of God shall lighten it; and the Lambe shall be the light thereof.* Now therefore, *O my soule, Why art thou cast downe; and why art thou so disquieted within mee? What though thou flie as a bird, to the Mountaines? what though thou dwell a while in the Tents of Mesek? this Congregation will make amends for all; not only for Iohn Baptists desolateneffe in the wilderness; but even for Iobs despisednesse on the dung-hill. We may well be contented to serve a Prentiship here; so wee may come to bee free of this City hereafter: here wee sweepe Kennells, there shall weare Crownes: here we are militant, there shall be triumphant: For Christ the crucified is our Captaine; and God our glory. And now we may see, there was no need at all, why the Prophet should ag-*

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gravate the hell of the damned, by adding their sense of paine ; seeing no bottome of hell can be so deepe as this, to be barred for ever, from this rising in judgement ; and to be excluded for ever, from this Congregation of the Righteous. And so all this goes on upon the score still, to make up the full measures of the blessednesse of the godly ; and of the misery of the wicked ; that no Art can shew principles so irrefragable, positions so infallible, as these of the Prophet ; *A godly man is blessed ; A wicked man is miserable.*

But how happens this sudden alteration in the Prophet ? he was so reserved at first, and made so dainty but onely to name a Righteous man ; that hee would not doe it, though it were to bring him to inherit blessednesse ; and now on a sudden, he brings them in by troupes ; a whole Congregation of the Righteous at once ? Is it not, that he durst not presume to use the name of Righteous ; till it were first determined of in the judgement ? and till they had their station assigned them amongst the Saints ? not only because it cannot till then be known whether any such Title be due or no ; ( for who knew *Indus* for any other than an holy Apostle ; till Christ discovered him to be a Traitor ? Or who knew the seven thousand that bowed not their knees to *Baal* ; to be no Idolaters ; till God, by his owne mouth made them knowne to *Elias* ? ) but because indeed, the name of Righteous, can by no right be given to any, till they be tryed, and have their approbation in the judgement : to make

make us know, that righteousness stands not so much in merit, as in acceptance ; and though many may be so qualified, by delighting in the Law of God, as to inherit blessedness ; yet till by the judge, they be pronounced Righteous ; they cannot rightly claime the Title : and therefore *David*, who is no Herald to decide mens Titles, would not use a stile, that might not be due ; and as little would detract from it, being once adjudged.

All the Prophet hath hitherto said ; seemes to be but bare affirmations ; only words that we must take upon his word ; but now comes in a word of authority ; this rationall particle, (for, or because) a little word, but of great commands, which in all this Psalme, hath not been seene till now, and now, that it is come ; we cannot well tell, why it is come : we know it brings a reason with it, but cannot easily finde, where this reason should lie. For, if we take the reason, as it seemes to lie ; the ungodly shall not rise in the judgment ; because God knoweth the way of the Righteous ; is it not as unreasonable a reason, as if one should say, a malefactor shall be punished, because the judge knoweth another to be an honest man ? and who would ever looke for such a blind reason from a Prophet ? But is it not, that the Prophet hath a good opinion of our understanding ; and therefore trusts us to supply that, which by the Law of contraries, may plainly, or rather must necessarily be inferred ? for having said ; therefore the ungodly shall not rise in the judgement ; nor be of the Congregation of the



Righteous; he leaves us to supply; therefore the godly shall rise in the judgement, and make a Congregation by themselves; and then the reason stands ready, to tell wherefore; *For the Lord knoweth the way of the righteous.*

But if this be a reason, to make the godly rise in the judgement; because God knoweth their way; why is it not then, as well a reason, to make the ungodly to rise in the judgement, seeing we are sure, that God knoweth their way as well? and if Gods knowing the way of the righteous, be a sufficient cause to exclude the wicked; why is not his knowing the way of the wicked, as sufficient a cause to exclude the righteous? Here, perhaps, we must be faine to doe, as Astronomers feigne to doe; make use of certaine *Phænomena*; not that such things be indeed, but that we may conceive them to be; for the better helping of our capacities. As to conceive that there is in God; (as to the purpose here) a twofold kind of knowledge: *Scientia cognitionis*, & *scientia dignationis*, that, common to God with men; this, proper to God alone; that simple and without influence or operation; this operative, and bringing blessings with it. In *scientia Cognitionis*, God knowes the wicked so well; that makes him say, *In scientia dignationis*, he knowes them not; but his *scientia dignationis*, is as a linke, that drawes with it the whole chaine of Gods goodnesse; for, whom he knowes, he regards; whom he regards, he preserves; whom he preserves, he blesses; and with this kind of knowing, God knowes none but the Righteous; and there-

therefore none but the righteous can have these blessings, to rise in the judgement ; and to be made a member of the Congregation of the Righteous. And now the Prophets reason is found where it lies ; The godly shall rise in the judgement, because God knowes their way, *In scientia dignationis*; but the ungodly shall not rise in the judgement; nor be of the Congregation of the Righteous; becau'e, although God know their way in his *scientia Cognitionis*; yet in his *scientia Dignationis*, he knowes it not.

But did not the Prophet give a sufficient reason before, why the godly shall rise in the judgement, and make a congregation by themselves; when he said ; *They are like a Tree* ? seeing a Tree hath boughes and branches aspiring towards Heaven ; united in one roote, and in king one body ? but this perhaps, as being but a reason drawn from the similitude ; the Prophet counts but a similitude of a reason, & takes it but upon a liking ; the true reason, and which he insists upon, is this, which hee alledgeth here : *For the Lord knoweth the way of the righteous*. For this indeed, is the true reason of all the blessings, that are or ever shall be to the godly ; all their praises that went before ; *Their delighting in the Law of God; their exercising themselves in it* , and whatsoever else ; they are good conditions necessarily required in them that must make this congregation ; but the true cause and reason of making it , is this which the Prophet brings here; because *the Lord knoweth the way of the righteous*. For though it were a good likely reason,

to say, The godly shall rise in the judgement and make a congregation by themselves : because *They are like a Tree* ; yet it may be asked, what makes them like a Tree ? Godlineſſe indeed procures them to be made like a Tree; but what makes them ? For that which makes a thing, is a ſuperiour cauſe, to that which procures it, to be made: and this ſuperiour cauſe, the Prophet alleadgeth here ; *For the Lord knoweth the way of the righteous.* And though it were a likely reaſon to ſay; The ungodly ſhall not be of the congregation of the righteous; becauſe *they are like to chaffe, which the wind ſcatters* ; yet it may be asked, what makes them like to chaffe ? Wickedneſſe indeed, procures them to bee made like chaffe ; but what makes them ? Here the Prophet is ſilent, and ſaies nothing ; and by ſaying nothing, ſeemes to acknowledge, there is nothing to be ſaid ; wickedneſſe both procures them to be made like chaffe ; and makes them like chaffe ; they are both their own ruine ; and their own ruinouſneſſe; God in this kind, hath no hand at all in it ; it is all their own doing; *Perditio tua ex te O Iſrael.*

And may not a reaſon alſo be conceived thus, why the ungodly can never come to bee of the congregation of the righteous ; becauſe the ungodly and the righteous, goe two contrary waies : the righteous goe a way, that God knowes ; and the wicked goe a way that God deſtroyes : and ſeeing theſe waies can never meete : how ſhould the men meete that goe theſe waies ? and to make ſure worke, that they

they shall never meete indeed ; the Prophet expresseth the way of the righteous , by the first linke of the chaine of Gods goodnesse , which is his knowledge ; but expresseth the way of the wicked ; by the last linke of Gods Justice, which is his destroying : and though Gods Justice and his mercy doe often meete ; and are contiguous one to another ; yet the first linke of his Mercy ; and the last linke of his Justice, can never meete : For it never comes to destroying, till God be heard to say, *Nescio vos* : and *Nescio vos*, in God ; and Gods knowledge, can certainly never possibly meete together.

But why doth the Prophet say ; *The Lord knoweth the way of the righteous* ; and saith not rather, the Lord knoweth the righteous ? why saith he ; *The way of the ungodly shall perish* ; and saith not rather, The ungodly shall perish ? Is it not, that hee saith not, The Lord knoweth the righteous ; because in another place it is said, *There are none such for him to know* ; but hee knoweth the way of the righteous ; and what is this way, but he which said, *Ego sum via, veritas, & vita ; I am the way, the truth, and the life* ? and the Prophet might well say, that God knoweth this way, seeing Christ saith ; that none knoweth it, but he ; *None knoweth the Father, but the Sonne, and none knoweth the Sonne, but the Father*. But what is this to us ? That if we be engrafted into Christ, who is this way ; then God in knowing this way, knowes us that are engrafted in this way ; and this way indeed must  
God

God know us, or not know us at all ; for if he know us not in Christ ; in our selves, we are sure hee can never know us. Or is it, that the Prophet saith not, God knoweth the righteous ; but, *the way of the righteous*, perhaps least men, for doing one or two good deedes, in all their life, should claime to bee righteous ; and for such righteousness, claime acquaintance with God ; and so indeed, God might have acquaintance enow : seeing no man is so wicked, but he may sometimes have good thoughts ; and doe good deedes : but this will not serve : it must be a way of righteousness, before God will know it. *Abraham* had forsaken his Country, and sacrificed his onely sonne, with his owne hands ; in obedience to God : before God came to say of him, *Nunc cognovite* : and therefore it is not a turne or two that will serve the turne ; it must be an exercising, day and night ; a continuall walking in the Law of God, that must make it a way, for God to know. Indeed this way, is something of a strange condition ; for sometimes, much and long walking, will not make it a way ; and sometimes againe, a turne or two will doe it. Sometimes the giving of all a mans goods to the poore ; will doe but poore good : and sometimes the giving, but of a small mite, will have no small might in it : sometimes the giving ones body to bee burnt, will have but cold entertainment : and sometimes the giving but a cup of cold water, shall be counted a hot service. *Saul* seemes to have walked long in a course of godlinesse ; and yet withall hee could



he could doe ; he could not make it a way, for God to know : where the Thiefe on the crosse fetched, as I may say, but a turne about ; and he made such a way of righteousness, that Christ presently knew it ; & tooke notice of it. It seemes the matter is all, with what feete we walke : for if we walke, with the feete of the body only : (if there bee no other goodnesse in our good deed, but only the outward act of doing it ) we may walke long enough, before we make it a way of righteousness for God to know ; but if we walke with the feete of our hearts, (in faith and love) then, perhaps, small walking may sometimes serve : for the heart indeed, is a hard treader ; it leaves prints behind, that will not easily be gotten out ; and with these feete of the heart, the good Thiefe walked ; or else, he could never have made a way of righteousness, for Christ to know, upon such a suddaine, as he did. Howsoever, when it is once made a way ; whether with much walking, or with little, yet God presently knowes it ; and knowing it, delights in it ; and as in the garden of *Eden*, will walke in it himselfe ; and then indeed, it will be a full measure of blessednesse, pressing down ; and running over : For if *In the presence of God, there be fulnesse of joy for evermore* : how pressing down ; how running over, must that joy be ; where we enjoy his presence, not only as walking by us ; but as walking in us ?

And if the Prophet had said, the ungodly shall perish ; and not *the way of the ungodly* ; it would have made us all afraid ; we could hardly have

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found

found eight persons to put into *Noahs* Arke : for the best that are , have a spice of ungodlineſſe ; enough to taint them , with the name of ungodly : but this is the measure of Gods mercy ; preſſing down ; and running over ; that he will not ſuffer it to be a way of periſhing , unleſſe it be a way of ungodlineſſe firſt. And here the godly may take this comfort by the way ; that it is not, their ſlippings, or treading awry ; which may be by ignorance, or infirmity ; that can make with God, this ſhipwrack of periſhing : it muſt be a way of ungodlineſſe, which is not uſually made without much walking and exerciſing, without reſolute intentions, and endeavours ; without ſet purpoſes, and perſiſtings ; that if a man be ſure he is free from theſe ; he may then be confident, he is ſafe from periſhing. And though this way of the ungodly, and the way of the righteous be very unlike ; yet they are like in this, that this way alſo, is not made ſometimes with much walking : and ſometimes againe, it is made with a turne or two : for *David* walked in adultery, and murder, a whole yeare together : and yet it made not a way of periſhing ; becauſe he had the teares of repentance, to waſh away the prints of the ſteppes, and charity to cover them. But *Julias* walked but a turne or two, for any thing we know ; and it made a way, that made away himſelfe ; becauſe he neither waſhed it with repentance, nor covered it with charity. Howſoever the way he made with much walking, or with little, yet if once it com to be a way of ungodlineſſe ; there is no way then but periſhing.

Perishing ; all the World cannot save him ; he shall never be forgiven in this World , nor in the World to come. And here againe is the measure of Gods Justice ; pressing downe, and running over ; pressing down, because it presseth downe, to the bottome of the bottomelesse pit ; and running over ; because it runnes for ever. For then the way of the ungodly is said to perish ; when there is no way left to save them from perishing : for such and so desperate, is the state of the ungodly, in the state of ungodlinesse ; that no way is left them, eyther for helpe, or hope : For wherein, should they hope for helpe ? Compassion will not helpe them ; for *The Lord will laugh them to scorne, in his high displeasure.* Mediation will not helpe them ; for God hath sworne ; though *Noah, Daniel, and Iob should speake for them, yet he will not heare them.* Time will not helpe them ; for *they shall perish everlastingly.* Place will not help them ; for *they shall fall into a bottomelesse pit.* Death will not helpe them ; for *they shall call for death, and it shall flee from them ; that they may live to bee tormented, with the worme that never dies.* And here now, for very pitties sake, let me put all poore soules in minde ; that they be carefull to remember that warning of Christ ; *Agree with thine adversary, while thou art in the way :* for whiles we are in the way ; there are waies left , to keepe us from perishing ; There is a way of compassion ; *For God delights not in the death of a sinner ; but that he should turne from his wickednesse & live.* There is a way of mediation ; not of the men

*Daniel and Job*: but of the Mediatour betweene God and Man, *Christ Jesus*. There is a way of repentance; for if a sinner repent him of his sinne; God will put away his sinne out of his remembrance. But if it once come to this, that the way of the ungodly doe perish; alas then, there is nothing left, but woe upon woe: no way left for helpe: no way left of hope; nothing to be talkt of; nothing to be thought of; but perishing; not only whilst the World endures; but not when the world it selfe shall perish.

The Prophet gave a good reason before, why there shall be a congregation of the righteous; because God knoweth the way of the righteous; but why would he give no reason here, why the way of the ungodly shall perish? For to draw a reason from the law of contrarie; as to say; Because God knoweth not the way of the ungodly; will not serve: for Gods knowing, may well be a strong reason; seeing it is a strong cause: a cause that is operative; and that to many degrees: For whom God knowes, hee regards; whom hee regards, he preserves; whom hee preserves, he blesses: but what cause can Gods not knowing be? for what operation can be in a Negative? yet so it is; Gods not knowing, workes by not working: for whom he knowes not, he regards not; whom he regards not, he preserves not: and whom he preserves not, they presently fall, and perish of themselves. And the Prophet had great reason to give a reason there, because it was an effect, that needed a cause; but he had no reason to give a reason

son here; because it is an Effect, without a cause; without a cause Efficient, though not Deficient; and why then should he give a reason, why the ungodly shall perish; seeing God not knowing them; there can be no reason given, why they should not perish.

When it is said, The way of the ungodly shall perish; the wicked take occasion by these words, to conceive a hope, as wicked, as foolish; that if the way of the ungodly shall perish; then the ungodly shall have no way to stand in; and if they have no place to be in; then they shall be no where; and if they be no where, then they shall not be at all; which is as much as they desire: for it never troubles them, not to be at all; so they may be sure, not to be troubled at all. But this is a conceit, not only vaine, but wicked; for by perishing, is not meant, an utter annihilating, and dissolving into nothing; but they are then said to perish, when they are forsaken of God; and delivered over into the hand of Satan. For when the judgement is once past and the chaffe separated from the Wheate; then there shall be a new Heaven, and a new earth; but the old Hell shall continue still; and there the ungodly, and their way shall lie; For in the new earth, there shall be no way, for either the ungodly, to walke in, or for sinners to stand in; but all shall be Holy ground; and no feete shall walke, or stand there; but such only, as have put off the shooes of corruption; or rather indeed, as have put on the shooes of incorruption.

The Prophet in the beginning of his Psalme;



noted in the wicked, a triplicity of sinning : Walking in the counsell of the ungodly ; standing in the way of sinners ; and sitting in the chaire of scorers ; and here in the end of his Psalmes, he noteth a triplicity of their punishments ; They shall not rise in judgement ; they shall not stand in the congregation of the Righteous ; and their way shall perish ; and it may bee thought, when the scorers heard ; they should not rise in the judgement ; this never troubled them ; for they are not for rising ; they are well enough as they are ; they have a chaire to sit in ; and they scorne to rise. And when the sinners heard, they should not stand in the Congregation of the Righteous ; this did not much move them neither : for they like better, to be by themselves, in the way of sinners ; than bee bound to keepe company with such precise fellowes : but when the ungodly heare, that their way shall perish, and that they shall not have that way to walke in ; this strikes them dead ; their hearts are cleane done ; and now would they be begging of *Abraham*, to send *Lazarus* to their fathers house, to warne their friends from following their courses, for feare of their curses.

And may it not now be truely said, that the Prophet hath performed both his prizes, to the full : for as before, he did not leave a godly man, till he had brought him to receive his portion in Heaven : so now, he hath not lef a wicked man, till he hath brought him to receive his portion in Hell. For, the wicked have a portion too ;  
though

though they were better be without it; a miserable portion, to have misery for a portion; yet so the Prophet in another place calls it; this is their portion; *Fire and Brimstone; and a stormy Tempest.* And now we may indeed say, the Prophet hath well ended his taske; and we might say, happily; but that he ends it miserably: for he hath delivered his Psalm, as it were, in a tragicall forme; making it to begin with blessednesse; and to end with perishing; but yet he hath so framed it; that we may easily reduce it, by helpe of the Law of contraries; into a more comicall forme (if I may so speake) making it to begin with misery; and to end with blessednesse: and this, perhaps, will be a forme more capable of a *Plaudite* from our hands; and of an *To Pæan*, from our tongues; and may thus be framed; Miserable and wretched are the men, that have walked in the counsell of the ungodly; and have stood in the way of sinners; and have sate in the chaire of scornors; but have no delight in the Law of the Lord; nor in his Law will exercise themselves, either day or night: and they shall be like to chaffe, which the wind scatters. The godly are not so; but they are like a tree, planted by the waters side; which will give its fruit in its time: the leafes also shall not wither; and whatsoever they doe, it shall prosper. Therefore the godly shall rise in the judgement; and (parted from the wicked) shall make a Congregation by themselves: For, *the Lord knoweth not the way of the wicked; and the way of the godly shall bee established.*

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